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SENTIMENTAL BEAUTIES

AND

MORAL DELINEATIONS

FROM THE WRITINGS OF THE

CELEBRATED DR. BLAIR,

AND OTHER MUCH ADMIRED AUTHORS;

SELECTED WITH A VIEW TO

REFINE THE TASTE,

RECTIFY THE JUDGMENT,

AND

MOULD THE HEART TO VIRTUE.

——The men whom moral duty guides,
And pure Religion charms, with God himself
Hold converse; grow familiar, day by day,
With his conceptions, act upon his plan;
And form to his, the relish of their souls.

LONDON:

PRINTED FOR JOHN WALLIS AT YORICK'S HEAD
LUDGATE-STREET.

1782.

BRITISH MUSEUM

PREFATORY DEDICATION.

TO

LORD HAWKE,

BARON TOWTON.

My Lord,

IN an æra when ambition—diſſipation—and hypocritic gentleneſs of manners are profeſſedly the purſuits of the moſt diſtinguiſhed characters;—when the external graces are more coveted, and more aſſiduouſly cultivated than the virtues of the heart:—In an æra, my Lord, when many authors, and ſome the moſt eminent, labour to promote the firſt—encreaſe the ſecond—heighten the poliſh of the third—and proſtitute their pens, as if determined, to extinguiſh the laſt, by every art of falſe reaſoning,

by every invention of imagination; it may appear ſingular, that this little volume, directly militating againſt theſe accompliſhments of the great world, and attempting to ſupply their places by qualities built on the more ſolid baſis of religion and morality, ſhould aſk for patronage from one whom fate has ordained to move in that elevated ſphere; but, my Lord, even in courts the moſt notorious for the profligacy of manners, virtue has ever found ſome votaries.

The corruptions of vice become conſequential in proportion as they become faſhionable;—and folly aſſumes the air of ornamental grace, and diffuſes itſelf almoſt univerſally, only when cheriſhed and ſupported by thoſe whom the little world look up to in the ſuperior walks of life, and conſider as examples of imitation.

From

From hence we find the advocates for error perpetually multiplying, and the clear fountain of true happineſs exchanged for the turbid ſtream of unprofitable pleaſure.—For it is certain, real felicity cannot be obtained but by a firm adherence to virtue, and a determined conformity to its dictates.—The glare of vice may, for a while, dazzle the ſight; but it cheers not the ſoul, or makes glad the heart from the purity of its luſtre: like an *ignis fatuus* it leads us into perplexities—doubts—and miſfortune, and there leaves us to ſtruggle with the calamities it has enticed us to purſue.

The intent, therefore, of the following ſheets, is to give a reliſh for the religious and moral duties; that the veil under which vice approaches the young and inexperienced may be thrown aſide; and its allurements, too often fatally ſucceſsful, be expoſed and evidently diſcovered

covered as the harpies of miſchief, and the harbingers of deſtruction.

The intent is by gentle means to lead the negligent and incautious into the path of rectitude,—implant in their boſoms a love of truth,—and from the richneſs of the manure and fertility of the ſoil make the young plant ſhoot up with vigour, and bring forth the pleaſant fruit of goodneſs in abundance and perfection.

The intent is, I will not ſay to make every man the builder of his own fortune, but I will ſay more, the eſtabliſher of his own peace;—a bleſſing infinitely more valuable than fame—riches—or power.—For if he inculcates the maxims herein contained, he will paſs through the buſtle of the buſy world, though ſurrounded with the ſnares of villainy, and machinations of treachery, in ſafety and without reproach:—and when he retires

retires into the ſequeſtered and ſolitary ſcene, he will provide for himſelf a rich repaſt, where reflection will feed on the conſolitary comfort of ſelf-approbation, and his hours paſs away in the ſweetneſs of content.—He will view the misfortunes of mankind with an eye of pity, and afford them relief:—He will behold the pleaſures of his neighbours with a ſmile of ſympathy, and enjoy them as his own:—he will pay every tribute due to his Creator, with gratitude and joy, and will hold converſe with the God of his worſhip from the incorruptibility of his heart, and the purity of his actions.

From your Lordſhip's well-known love of the ſocial virtues,—from that philanthropy with which your boſom is replete,—from the riſing progeny of little innocents with which Heaven has bleſſed you, it cannot be doubted but every effort intended to produce theſe effects will meet with your countenance

and protection.—On theſe conſiderations, therefore, I have ventured to dedicate this ſelection to your Lordſhip, flattering myſelf the liberty will not be offenſive, as the motive originated from an honeſt and laudable zeal, and the deſire of ſhewing the gratitude and deference with which I am,

My Lord,

Your Lordſhip's moſt devoted,

moſt obedient,

and very humble Servant,

THE EDITOR.

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SENTIMENTAL

SENTIMENTAL BEAUTIES

AND

MORAL DELINEATIONS.

ACUTENESS IN REPLICATION.

THIS has ever been allowed a happineſs peculiar to the female ſex, particularly on ſubjects wherein they are in ſome degree converſant; for their imaginations generally keep pace with the narration, that they anticipate its end, and are ready to deliver their ſentiments on it as ſoon as it is finiſhed, while ſome of the male hearers, whoſe minds were buried in ſettling the propriety, comparing the circumſtances, and examining the conſiſtencies of what was ſaid, are obliged to pauſe and diſcriminate before they think of anſwering.

Indeed a man of reflection, if he does not keep an intimate commerce with the world, will be ſometimes ſo entangled in the intricacies of intenſe thought, that he will have the appearance of a confuſed and perplexed expreſſion, while a ſprightly woman will extricate herſelf with that lively and *raſh dexterity* which will almoſt always pleaſe, though it is very far from being always right

It is eaſier to confound than convince an opponent; the former may be effected by a turn that has more happineſs than truth in it, but a young lady's vanity ſhould not be too much elated with this falſe applauſe, which is given, not to her merit, but her ſex: ſhe has not perhaps gained a victory, though ſhe may be allowed a triumph; and it ſhould humble her to reflect, that the tribute is paid, not to her ſtrength, but her weakneſs. It is worth while to diſcriminate between the applauſe, which is given from the complaiſance of others, and that which is paid to our own merit.

AFFABILITY.

IN order to render ourſelves amiable in ſociety, we ſhould correct every appearance of harſhneſs in our behaviour. That courteſy ſhould diſtinguiſh our demeanour, which ſprings, not ſo much from ſtudied politeneſs, as from a mild and gentle heart. We ſhould follow the cuſtoms of the world in matters indifferent; but ſtop when they become ſinful. Our manners ought to be ſimple and natural, and of courſe they will be engaging. Affectation is certain deformity—By forming themſelves on fantaſtic models, and vying with one another in every reigning folly, the young begin with being ridiculous, and end in being vicious and immoral.

ANXIETY, THE VICE OF AGE.

IGNORANCE of what is good or evil ſhould correct Anxiety about worldly ſucceſs. As raſhneſs is the vice of youth, the oppoſite extremes of immoderate care is the vice of advancing

years, but ſince attention is ſo often fruſtrated, it ſhould never be allowed to deprive us of tranquillity; that degree of uncertainty therefore ought to render us temperate in purſuit, calm the perturbation of hope and fear, and cure the pain of anxiety.

Anxiety is the poiſon of human life. It is the parent of many ſins, and of more miſeries. In a world where every thing is ſo doubtful;—where we may ſucceed in our wiſh, and be miſerable, —where we may be diſappointed, a nd be bleſs'd in the diſappointment; what means a reſtleſs ſtir and commotion of the mind? Solicitude cannot alter the courſe, or unravel the intricacy of human events:—Curioſity cannot pierce thro' the cloud which the Supreme Being hath made impenetrable to the human eye—Wiſdom commands man to retire after he has done all that was incumbent on him, and to poſſeſs his mind in peace. By going beyond this point, by giving himſelf up to immoderate concern about unknown events, he can do nothing to advance his ſucceſs, and does much to ruin his Peace; —he plants within his breaſt the thorn which is long to gall him—To the vanity of life he adds

vexation

vexation of ſpirit, which is wholly of his own creation, not of divine appointment.

For the dubious goods of this world were never deſigned by God to raiſe ſuch eager attachment. They were given to man for his occaſional refreſhment, not for his chief felicity: by ſetting an exceſſive value upon objects which were intended only for his ſecondary regard, he changes their nature. Seeking more ſatisfaction from them than they are able to afford, he receives leſs than they might give; from a miſtaken care to ſecure his happineſs, he brings upon himſelf certain miſery.

INDISCRIMINATE APPLAUSE.

IT is the fault of many that they do not always carefully diſtinguiſh between running into the error of detraction, and its oppoſite extreme of undeſerved praiſe—This proceeds from the falſe idea they entertain, that the direct contrary to what is wrong, muſt be right. Thus the dread of only being ſuſpected of one fault, makes them actually guilty of another.

The deſire of avoiding the imputation of envy, impels them to be inſincere; and to eſtabliſh a reputation for ſweetneſs of temper and generoſity, they affect to ſpeak ſometimes of very indifferent characters with the moſt extravagant applauſe. But this habit of exaggeration greatly weakens their credit, and deſtroys the weight of their opinion on other occaſions; for people very ſoon diſcover what degree of faith is to be given both to their judgment and their veracity.

METHOD IN THE ARRANGEMENT OF IDEAS.

IN delivering our ſentiments on particular ſubjects, there is nothing which is attended with better effect, and makes us appear to more advantage than offering our opinions with clearneſs and preciſion; and this only can be done by arranging them in proper order, ſo that they may appear regularly to ariſe one from the other: this is ſtiled method, and prevents confuſion; hinders us from indulging in the luxuriance of fancy, running into deſultory digreſſions, and makes us appear ſuperior to our ſubject.

Where

Where great ſprightlineſs is the natural bent of the temper, girls ſhould endeavour to habituate themſelves to a cuſtom of obſerving, thinking, and reaſoning. It is not neceſſary that they ſhould devote themſelves to abſtruſe ſpeculation, or the ſtudy of logic; but ſhe who is accuſtomed to give a due arrangement to her thoughts, to reaſon juſtly and pertinently on common affairs, and judiciouſly to deduce effects from their cauſes, will be a better logician than ſome of thoſe who claim the name, becauſe they have ſtudied the art. That ſpecies of knowledge, which appears to be the reſult of reflection rather than of ſcience, ſits peculiarly well on women.

It is not uncommon to find a lady, who, though ſhe does not know a rule of ſyntax, ſcarcely ever violate one; and who conſtructs every ſentence ſhe utters with more propriety than many a learned dunce, who has every rule of Ariſtotle by heart, and who can lace his own thread-bare diſcourſe with the golden ſhreds of Cicero and Virgil.

AVARICE.

ONE of the vices of old age, which appears the moſt unaccountable, is that covetous attachment to worldly intereſt with which it is often charged. But this too can naturally be deduced from the ſenſe of its feebleneſs and decay.

In proportion as the vigour both of body and mind declines, timidity may be expected to encreaſe. With anxious and fearful eye, the aged look forward to the evils which threaten them, and to the changes which may befal. Hence, are they apt to overvalue riches, as the inſtruments of their defence againſt theſe dangers, and as the moſt certain means of ſecuring them againſt ſolitude and diſreſpect.

But though this cautious frugality may be juſtified; ſordid avarice can by no means be excuſed. They ſhould be charitable and do good. They ſhould mix beneficence to their friends, with a cheerful enjoyment of the comforts which befit their

their ſtate. They will then receive the returns of real reſpect and love. Otherways, by their riches, they procure no more than pretended demonſtrations of regard; while their ill-judged parſimony occaſions many ſecret wiſhes for their death.

Chilled by the hand of time the heart loſes that tender ſenſibility, with which it once entered into the concerns and ſorrows of others. However, as in every period of life, humanity and friendſhip contribute to happineſs, it is both our duty and intereſt to cheriſh the remains of the kind affections, not ſuffer them to be blunted or deſtroyed by ſordid avarice. We ſhould not, from having ſuffered much in the courſe of our long pilgrimage, become callous to the ſufferings of others. But, remembering we ſtill are men, ſtudy to keep our heart open to the ſenſe of human woe.

Practiſed in the ways of men, we are apt to be ſuſpicious of deſign and fraud; for the knowledge and diſtruſt of mankind too often go together. We ſhould not however ſuffer that wary caution, which is the fruit of experience, to

dwindle into craft; for amidst the falsehoods of men, integrity is the best defence, he who continueth to the end to walk uprightly, shall continue to walk surely.

A W E.

AWE is the first sentiment which arises in the soul at the view of greatness. But in the heart of a devout man, it is a solemn and elevating, not a dejected emotion; for he glows, rather than trembles, in the divine presence. It is not the superstitious dread of unknown power, but the homage yielded by the heart to him, who is at once the greatest and best of beings.

Omnipotence, viewed alone, would be a formidable object. But, considered in conjunction with the moral perfections of the divine nature, it serves to heighten devotion.

BEHAVIOUR.

ONE of the chief beauties in a female character is that modeſt reſerve, that retiring delicacy which avoids the public eye, and is diſconcerted even at the gaze of admiration. For when a girl ceaſes to bluſh, ſhe has loſt the moſt powerful charm of beauty. That extreme ſenſibility, which it indicates, is pecularly engaging.

Silence in company, particularly a large one, is never miſtaken by the judicious and diſcerning for dulneſs, but beſpeaks a modeſty eſſential in the female ſex. Dignity of behaviour is neceſſary at public places, but care muſt be taken not to miſtake that for that confident eaſe, that unabaſhed countenance which ſeems to ſet the company at defiance.

Women ſhould be cautious even in diſplaying their good ſenſe. It is often thought aſſuming a ſuperiority over the reſt of the company; but their learning ſhould be kept a profound ſecret,

eſpecially

eſpecially from men, who generally look with a jealous and malign eye on a woman of great parts, and a cultivated underſtanding.

The great art of pleaſing in converſation conſiſts in making the company pleaſed with themſelves. Detraction ſhould be avoided, eſpecially amongſt women where their own ſex is concerned; it would be more noble for them to ſhew a compaſſionate ſympathy to the unfortunate, eſpecially to thoſe who are rendered ſo by the villainy of men. It is a laudable pride, as well as ſecret pleaſure, which ought to be indulged in being the friend and refuge of the unhappy, but without the vanity of ſhewing it.

Every ſpecies of indelicacy in converſation ſhould be conſidered as ſhameful and highly diſguſting. A ſacred regard ſhould ever be had to truth, for lying is a mean and deſpicable vice; though a lively embelliſhment of a humourous ſtory, which is only intended to promote innocent mirth, cannot be underſtood to fall under that head.

Gentleneſs of ſpirit and manners is extremely engaging; but not that indiſcriminate attention,

that

that unmeaning ſimper, which ſmiles on all alike. For this ariſes either, from affectation of ſoftneſs, or from perfect inſipidity.

A fine woman, like other fine things in nature, has her proper point of view, from which ſhe may be ſeen to moſt advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart. By the preſent mode of female manners, the ladies ſeem to expect that they ſhall regain their aſcendency over men, by the fulleſt diſplay of their perſonal charms, by being always in their eyes at public places, by converſing with them with the ſame unreſerved freedom as they do with one another; in ſhort, by reſembling men as near as they can. The folly of this expectation and conduct will ſoon be ſhown. For the power of a fine woman over the hearts of men, of men of the fineſt parts, is even beyond what ſhe conceives. They are ſenſible of the pleaſing illuſion, but they cannot, nor do they wiſh, to diſſolve it. But if ſhe is determined to diſpel the charm, it certainly is in her power, ſhe may ſoon reduce *the angel to a very ordinary girl.*

There

There is a native dignity in ingenious modeſty to be expected in the gentler ſex, which is their natural protection from the familiarity of men. The ſentiment that a woman may allow all innocent freedoms, provided her virtue is ſecure, is both groſly indelicate and dangerous, and has proved fatal to many who have confided too much in this fallacious doctrine.

In fine, to form a complete lady ſhe ſhould poſſeſs the moſt perfect ſimplicity of heart and manners; dignity without pride, affability without meaneſs, and ſimple elegance without affectation.

MAN OF BUSINESS.

AN uninterrupted intercourſe with the world, oppreſſes the man of buſineſs and ambition. The ſtrongeſt ſpirit muſt at length fail and ſink under it. The happieſt temper muſt be ſoured by inceſſant returns of the oppoſition, the inconſtancy and treachery of men. For he who lives always in the buſtle of the world, lives in a perpetual warfare: here, an enemy encounters; there,

there, a rival ſupplants him. The ingratiude of a friend ſtings him this hour, and the pride of a ſuperior, wounds him the next. In vain he flies for relief to trifling amuſements. Theſe may afford a temporary opiate to cure; but they communicate no ſtrength to the mind. On the contrary, they leave it more ſoft and defenceleſs, when moleſtations and injuries renew the attack.

MIXED COMPANY.

THE mind of each ſex has ſome natural kind of bias, which conſtitutes a diſtinction of character, and the happineſs of both depends, in a great meaſure, on the preſervation and obſervance of this diſtinction. For where would be the ſuperior pleaſure and ſatisfaction reſulting from mixed converſation, if this difference was aboliſhed?

If the qualities of both were invariably and exactly the ſame, no benefit or entertainment would ariſe from the tedious and inſipid uniformity of ſuch an intercourſe; whereas conſiderable are the advantages reaped from a ſelect ſociety of both ſexes.

The

The rough angles and aſperities of male manners are imperceptibly filed and gradually worn ſmooth, by the poliſhing of female converſation, and the refining of female taſte: while the ideas of women acquire ſtrength and ſolidity by their aſſociating with ſenſible, intelligent, and judicious men.

COMPASSION.

COMPASSION is an emotion of which we ought never to be aſhamed. Graceful, particularly in youth, is the fear of ſympathy, and the heart that melts at the tale of woe. We ſhould not permit eaſe and indulgence to contract our affections, and wrap us up in ſelfiſh enjoyment. But we ſhould accuſtom ourſelves to think of the diſtreſſes of human life, of the ſolitary cottage, the dying parent, and the weeping orphan. Nor ought we ever to ſport with pain and diſtreſs in any of our amuſements; nor treat even the meaneſt inſect with wanton cruelty.

It has been objected, and it is to be feared with ſome reaſon, that female converſation is too frequently tinctured with a cenſorious ſpirit, and

and that ladies are ſeldom apt to diſcover much tenderneſs for the errors of a fallen ſiſter. No arguments can juſtify, no pleas extenuate it.

To inſult over the miſeries of an unhappy creature is inhuman, not to compaſſionate them is unchriſtian. The worthy part of the ſex always expreſs themſelves humanely on the failings of others, in proportion to their own undeviating goodneſs, and by that gentle virtue are prompted to alleviate the diſtreſſes of the unfortunate and wretched; it prevents us from retaliating injuries; and reſtrains our ſevere judgments and angry paſſions.

CONFIDANTS.

AMONGST women theſe appear to be neceſſary aſſociates without whom few paſs through life. If, therefore, they muſt have a friend of this ſort to pour out their heart to, they ſhould be ſure of their honour and ſecrecy. She ſhould not be a married woman, eſpecially if ſhe lives happily with her huſband.

There are certain unguarded moments, in which ſuch a woman, though the beſt and worthieſt

worthieſt of her ſex, may let hints eſcape, which, at other times, or to any other perſon than her huſband, ſhe would be incapable of; nor will a huſband in this caſe feel himſelf under the ſame obligation of ſecrecy and honour, as if confidence had originally been put in himſelf, eſpecially on ſubjects which the world is apt to treat lightly.

Making confidants of ſervants ſhould be carefully avoided. Dignity, not properly underſtood, very readily degenerates into pride, which enters into no friendſhips, becauſe it cannot bear an equal, and is ſo fond of flattery as to graſp at it even from ſervants and dependents.

The moſt intimate confidants, therefore, of proud people, are valets-de-chambres, and waiting women. The utmoſt humanity ſhould be ſhewn to ſervants; their ſituation made to them as comfortable as poſſible; but if made confidants, we ſpoil them and debaſe ourſelves.

CONSCIENCE.

CONSCIENCE.

DURING the gay and active periods of life, ſinners elude, in ſome meaſure, its force. Carried round in the whirl of affairs and pleaſures; intent on contrivance, eager in purſuit, amuſed by hope, or elated by enjoyment, they are ſheltered by that croud of trifles which ſurrounds them from ſerious thought. But conſcience is too great a power to remain always ſuppreſſed.

In the dark and ſolitary hour of diſtreſs, the recollection of the paſt becomes dreadful. It exhibits a life thrown away in vanities and follies, or conſumed in flagitiouſneſs and ſin: crimes riſe in their native deformity. How miſerable the ſtate of that man condemned to endure at once the pangs of guilt, and the vexations of calamity!

But a clear conſcience enjoys, in the worſt conjunction of human life, a peace, a dignity, an elevation of mind peculiar to virtue, not a preſumptuous boaſt of innocence. The better a man

man is, he will be more humble and ſenſible in his failings. Of his piety and virtue, he reaps the fruits in the ſeaſon of adverſity: the improvement he makes; the temperate ſpirit with which he enjoys thoſe advantages; the beneficent actions which he performed, and the good example which he ſet to others, remain behind.

By the memory of theſe, he enjoys his proſperity a ſecond time in reflection. His mind has no load: futurity no terrors. For reflection cheers the lonely houſe of poverty, and attends the conſcientious ſufferer into priſon and exile.

CONSTANCY AND FIRMNESS OF ACTION.

THE great motives which produce theſe, muſt be of a palpable and ſtriking kind. A divine legiſlator uttering his voice from heaven;—an omniſcient witneſs beholding us in all our retreats;—an Almighty governor ſtretching forth his arm to puniſh or reward, diſcloſing the ſecrets of the inviſible world, informing us of perpetual reſt prepared hereafter for the righteous,

teous, and of indignation and wrath awaiting the wicked.

Theſe conſiderations overawe the world, ſupport integrity, and check guilt; they add to virtue that ſolemnity which ſhould ever characteriſe it.—to the admonitions of conſcience they give the authority of law.

CONTENT.

DURING the whole progreſs of the human courſe and events, the principal materials of our comforts, or uneaſineſs, lie within ourſelves. Every age will prove burdenſome to thoſe who have no fund of happineſs in their own breaſts. Could they be preſerved from all infirmities of frame; could they have beſtowed upon them, if it were poſſible, perpetual youth; ſtill they would be reſtleſs and miſerable, through the influence of ill-governed paſſions—It is not ſurprizing that ſuch people are peeviſh, and querulous when old. Unjuſtly they impute to their time of life, that miſery with which their vices and follies embitter every age.

Whereas,

Whereas, to good men, no period of life is inſupportable, becauſe they draw their chief happineſs from ſources which are independent of age or time; Wiſdom, Piety, and Virtue grow not old with our bodies; they ſuffer no decay from length of days; to them belongs only unalterable and unfading youth.

CONVERSATION.

IN converſing with a fellow-creature on earth, it is not with his body we converſe, though it is his body only which we ſee. From his words and actions we conceive his mind; with his mind, though inviſible, we hold correſpondence, and direct towards this ſpiritual eſſence our affection and regard.

It has been laid down as a rule, that in converſation, women ſhould carefully conceal any knowledge or learning they happen to poſſeſs; but there ſeems neither to be neceſſity or propriety in this advice: let diſcretion and modeſty, without which all knowledge is little worth, govern a lady's underſtanding, ſhe will never make

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an oſtentatious parade of it, becauſe ſhe will rather be intent on acquiring more, than on diſplaying what ſhe has.

For why ſhould ſhe exhibit her ſkill in muſic, dancing, ſinging, taſte in dreſs, thoſe ornamental graces, and her acquaintance with the moſt faſhionable arts and amuſements; while her piety is to be anxiouſly concealed, and her knowledge *affectedly* diſavowed, leſt the former ſhould draw on her the appellation of an enthuſiaſt, or the latter that of a pedant.

It would, without doubt, be, to the laſt degree, preſumptuous and abſurd for a young woman to pretend to give the *Ton* to the company; to interrupt the pleaſure of others, and her own opportunity of improvement, by *talking* when ſhe ought to liſten;—or to introduce ſubjects out of the common road, in order to ſhew her own wit, or expoſe the want of it in others; but were the ſex to be totally ſilent when any topic of literature happens to be diſcuſſed in their preſence, converſation would loſe much of its vivacity, and ſociety would be robbed of one of its moſt intereſting charms.

ARTIFICIAL COURTESY.

THIS is that ſtudied ſmoothneſs of manners, which is learned in the ſchool of the world. Such accompliſhments, the moſt frivolous may poſſeſs. Too often they are employed by the artful, as a ſnare; too often affected by the hard and unfeeling, as a cover to the baſeneſs of their minds.

The imitation of virtue has been reduced into art, and, in the commerce of life, the firſt ſtudy of all who would either gain the eſteem, or win the hearts of others, is to learn the ſpeech, and to adopt the manners of candour, gentleneſs, and humanity; but nothing except what flows from the heart, can render even external manners truly and permanently pleaſing; for no aſſumed behaviour can at all times hide the real character.

A low voice and a ſoft addreſs are the common indications of a well bred woman, and ſhould ſeem to be the natural effect of a meek,

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and quiet ſpirit, but they are only the outward and viſible ſigns of it; for they are no more meekneſs itſelf, than a red coat is courage, or a black one devotion. To regulate the features, while the ſoul is in tumult, or to command the voice while the paſſions are without reſtraint, is as idle as throwing odours into a ſteam when the ſource is polluted.

It is not difficult to diſtinguiſh the true from the artificial meekneſs. The former is univerſal and habitual; the latter, local and temporary; and this we may be aſſured of, that if we are not as gentle to our ſervants, as to our viſitors, the ſpirit of gentleneſs is not in us.

Muſt we not be ſhocked and diſappointed when we behold a well-bred young lady ſoft and engaging as the doves of Venus, diſplaying a thouſand graces and attractions to win the hearts of a large company, and the inſtant they are gone, to ſee her look mad as the Pythian maid, and all the frightened graces driven from her furious countenance, only becauſe her gown was brought home a quarter of an hour later than ſhe expected, or her ribband ſent half a ſhade lighter or darker than ſhe ordered.

Amongſt women of breeding, the exterior of gentleneſs is ſo uniformly aſſumed, and the whole manner is ſo perfectly level and *uni*, that it is next to impoſſible for a ſtranger to know any thing of their true diſpoſitions by converſing with them; and even the very features are ſo exactly regulated, that phyſionomy, which may ſometimes be truſted among the vulgar, is with the polite, a moſt lying ſcience. That gentleneſs is ever liable to be ſuſpected for the counterfeited, which is ſo exceſſive as to deprive people of the proper uſe of ſpeech and motion, or which, as Hamlet ſays, "makes them liſp and amble, and nick-name God's creatures."

Among the various artifices of factitious meekneſs, one of the moſt frequent and the moſt plauſible, is that of affecting to be always equally delighted with all perſons and characters. The ſociety of theſe languid beings is without confidence, their friendſhip without attachment, and their love without affection, or even preference. This inſipid mode of conduct may be ſafe, but is endowed with neither taſte, ſenſe, or principle.

COQUETRY.

COQUETRY.

THERE is no character more truly diſguſting then that of a coquette; it originates from folly, is ſupported by vanity, and terminates in contempt. It is the certain mark of a narrow mind, the illiberal ſlave of fulſome adulation, and has all its enjoyments encreaſed by ſelf-adoration.

Yet there is a caſe where a woman may coquet juſtifiably to the utmoſt verge which her conſcience will allow. It is where a gentleman purpoſes and declines to make his addreſſes, till ſuch time as he thinks himſelf perfectly ſure of her conſent. This at bottom is intended to force a woman to give up the undoubted privilege of her ſex, the privilege of refuſing; it is intended to force her to explain herſelf, in effect, before the gentleman deigns to do it, and, by this means, to oblige her to violate the modeſty and delicacy of her ſex, and to invert the cleareſt order of nature.

All this ſacrifice is propoſed to be made merely to gratify a moſt deſpicable vanity in a man,

who would degrade the very woman, whom he wiſhes to make his wife.

But it ſhould be diſtinguiſhed whether from this motive he delays to ſpeak explicitly, or from a diffidence inſeperable from true attachment. In the one caſe he can ſcarce be uſed too ill; in the other, he ought to be treated with the greateſt kindneſs.

Women endeavour to juſtify themſelves to the world, and to their own conſciences by a variety of excuſes, when they act otherwiſe. Sometimes they plead ignorance, or at leaſt uncertainty of the gentleman's real ſentiments. Sometimes they plead the decorum of their ſex, which enjoins an equal behaviour to all men, and forbids them to conſider any man as a lover, till he has directly told them ſo. But they are not entitled to plead the obligation of their virtues in oppoſition to the ſuperior ones of gratitude, juſtice, and humanity.

The man is entitled to all theſe, who prefers one woman to the reſt of her ſex, and perhaps whoſe greateſt weakneſs is this very preference. The truth of the matter is, vanity and the love

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of admiration is ſo prevailing a paſſion amongſt the ſex, that they can be fond of the love, when they are indifferent to, or, even, when they deſpiſe the lover.

But the deepeſt, and moſt artful coquettry is employed by women of ſuperior taſte and ſenſe, to engage and fix the heart of a man whom the world, and whom they themſelves eſteem, although they are determined never to marry him. His converſation amuſes them, and his attachment is the higheſt gratification to their vanity; nay, they can ſometimes be gratified with the utter ruin of his fortune, fame, and happineſs.

How odious muſt characters of this kind appear, eſpecially when contracted with thoſe who have principles, have generoſity and dignity of ſoul, that elevates them above the worthleſs vanity recited!

Such a woman may always convert a lover, if ſhe cannot give him her affections, into a warm and ſteady friend, provided he is a man of ſenſe, reſolution and candour. If ſhe explains herſelf to him with a generous openeſs and free-

dom, he muſt feel the ſtroke as a man; but he will likewiſe bear it as a man: what he ſuffers he will ſuffer in ſilence.

Every ſentiment of eſteem will remain; but love, though it requires very little food, and is eaſily ſurfeited with too much, yet it requires ſome. He will view her in the light of a married woman; and though paſſion ſubſides, yet a man of a candid and generous heart, always retains a tenderneſs for a woman, he has once loved, and who has uſed him well, beyond what he feels for any other of her ſex.

COURTSHIP.

IF the attachment of a lover is agreeable to the object of his wiſhes, a woman ſhould permit nature, good-ſenſe and delicacy to direct her. If ſhe loves him ſhe ſhould not diſcover to him the full extent of her love; no, not although ſhe marries him. That ſufficiently ſhews her preference, which is all he is entitled to know. If he has delicacy he will aſk for no ſtronger proof

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of her affection, for her ſake: if he has ſenſe, he will not aſk it for his own.

Violent love cannot ſubſiſt, at leaſt cannot be expreſſed, for any time together on both ſides; otherwiſe the certain conſequence, however concealed, is ſatiety and diſguſt: nature in this caſe has laid the reſerve on woman.

If ſhe ſees evident proofs of a gentleman's attachment, and is determined to ſhut her heart againſt him, ſhe ſhould treat him honourably and humanely. She ſhould not let him linger in a miſerable ſuſpence, but be anxious to let him know her ſentiments with regard to him; and this may be done by a variety of ways,—from a certain ſpecies of eaſy familiarity in behaviour he may be ſatisfied, if he has any diſcernment, he has nothing to hope for,—from ſollicitouſly avoiding his company,—from the interpoſition of a common friend to explain matters to him. But, if theſe methods are ineligible, opportunities of letting him explain himſelf, ſhould not be avoided; it is acting barbarouſly and unjuſtly. If he forces an explanation the anſwer ſhould be polite, reſolute, and deciſive.

MAN'S DANGER AND SECURITY IN YOUTH.

IN that period of life too often characterized by forward preſumption and headlong purſuit, ſelf conceit is the great ſource of thoſe dangers to which men are expoſed; and it is peculiarly unfortunate, that the age which ſtands moſt in need of the counſel of the wiſe, ſhould be the moſt prone to contemn it. Confident in the opinions which they adopt, and in the meaſures which they purſue, the bliſs which youth aim at, is, in their opinion, fully apparent. It is not the danger of miſtake, but the failure of ſucceſs, which they dread. Activity to ſeize, not ſagacity to diſcern, is the only requiſite which they value.

The whole ſtate of nature is now become a ſcene of deluſion to the ſenſual mind. Hardly any thing is what it appears to be: and what flatters moſt is always fartheſt from reality. There are voices which ſing around us, but whoſe ſtrains allure to ruin. There is a banquet ſpread where poiſon is in every diſh. There is a couch

acouch which invites us to repoſe, but to ſlumber upon it is death. Sobriety ſhould temper unwary ardour; Modeſty check raſh preſumption; Wiſdom be the offsping of reflection now, rather than the bitter fruit of experience hereafter.

DECEIT.

THAT darkneſs of character, where we can ſee no heart,—thoſe foldings of art, through which no native affection is allowed to penetrate, preſent an object unamiable in every ſeaſon of life, but particularly odious in youth. If at an age when the heart is warm, when the emotions are ſtrong, and when nature is expected to ſhew itſelf free and open, we can already ſmile and deceive, what is to be expected, when we ſhall be longer hackneyed in the ways of men, when intereſt ſhall have completed the obduration of our hearts, and experience ſhall have improved us in all the arts of guile?

Diſſimulation in youth is the forerunner of perfidy in old age: its firſt appearance is the

fatal omen of growing depravity and future ſhame. It degrades parts and learning, obſcures the luſtre of every accompliſhment, and ſinks us into contempt with God and man. The path of falſhood is a perplexing maze. After the firſt departure from ſincerity, it is not in our power to ſtop. One artifice unavoidably leads on to another; till, as the intricacy of the labyrinth increaſes, we are left entangled in our own ſnare.

Deceit diſcovers a little mind, which ſtops at temporary expedients, without riſing to comprehenſive views of conduct. It betrays a daſtardly ſpirit. It is the reſource of one who wants courage to avow his deſigns, or to reſt upon himſelf. To ſet out in the world with no other principle than a crafty attention to intereſt, betokens one who is deſtined for creeping through the inferior walks of life. He may be fortunate, he cannot be happy; the eye of a good man will weep at his error: he cannot taſte the ſweets of confidential friendſhip, and his evening of life will be embittered by univerſal contempt.

DEVOTION.

DEVOTION.

IS the lively exercise of those affections, which we owe to the supreme Being. It comprehends several emotions of the heart which terminate in the same object. The chief of them are veneration, gratitude, desire, and resignation.

It implies first profound veneration for God, that is an affection compounded of awe and love;—secondly, sincere gratitude for all his benefits: this is a warmer emotion than veneration; veneration looks up to the Deity as he is himself; gratitude regards what he is towards us;—thirdly, the desire of the soul after the favour of the supreme Being, as its chief good and final rest;—and fourthly, it advances to an entire resignation of the soul to God. It is the consummation of trust and hope. It banishes anxious cares and murmuring thoughts. It reconciles us to every appointment of divine providence; and resolves every wish into the desire of pleasing him, whom our hearts adore.

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It is one of the nobleſt acts of which the human mind is capable. It is a powerful principle which penetrates the ſoul, which purifies the affections from debaſing attachments; and, by a fixed and ſteady regard to God, ſubdues every ſinful paſſion, and forms the inclinations to piety and virtue.

It expreſſes the ſpirit which muſt animate all religious duties. It ſtands oppoſed not merely to downright vice; but to a heart which is cold and inſenſible to ſacred things, and obeys the divine commands without ardour, love and joy. It is rational and well-founded. It is of the higheſt importance to every other part of religion and virtue; and, in fine, is the moſt conducive to our happineſs. It diffuſes an auſpicious influence over the whole of virtue. It is often found a powerful inſtrument in humanizing the manners of men, and taming their unruly paſſions. It ſmooths what is rough, and ſoftens what is fierce in our nature. It is the great purifier of the affections. It inſpires contempt of the low gratifications belonging to animal life. It promotes a humble and cheerful contentment with our lot, and ſubdues the eager deſire of riches and of power, which has filled

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this unhappy world with crimes and misery. The spirit of devotion is the gift of God. From his inspiration it proceeds; towards him it tends; and in his presence hereafter, it shall attain its full perfection.

MORALITY AND DEVOTION SEPERATELY INSUFFICIENT.

THE man of mere morality is a stranger to all the delicate and refined pleasures of devotion. In works of beneficence and mercy he may enjoy satisfaction; but it will be destitute of that glow of affection, which enlivens the feelings of one, who lifts his heart at the same time to the Father of the universe, and considers himself as imitating God.

The man again who rests solely on devotion, if that devotion opens not his heart to humanity, not only remains a stranger to the pleasures of beneficence, but must often undergo the pain arising from bad passions.

MODERN SENTIMENTAL DEVOTEES.

IF we trace the hiſtory of ſentiment from its beginning, we ſhall find that girls, for amongſt this claſs it runs to its greateſt exceſs, of this caſt have had their heads originally turned by pernicious reading, and the inſanity confirmed by imprudent friendſhips. They never fail to ſelect beloved confidants of their own turn and humour, though, if they can help it, not ſo handſome as themſelves. Violent intimacies enſue, or an *intimate union of ſouls* immediately takes place.

They repreſent romantic love as the great important buſineſs of human life, and deſcribe all the other concerns of it as too low and paltry to merit the attention of ſuch elevated beings, and fit only to employ the daughters of the plodding vulgar.

Another favourite topic, is the groveling ſpirit and ſordid temper of their parents, who will be ſure to find no quarter at the hands of their

their daughters, ſhould they preſume to direct their courſe of reading, interfere in their choice of friends, or interrupt their very important correſpondence. For a prohibited correſpondence, is one of the great incidents of ſentimental life, and a letter clandeſtinely received, the ſupreme felicity of a ſentimental lady. Hence, ſuch prohibition with them carries a certain air of tyranny and perſecution *which is very delightful.*

They conſider the aged and experienced, who endeavour to deſtroy this ignis fatuus, as wretches utterly ignorant of the ſublime pleaſures of a delicate and exalted paſſion, as tyrants whoſe authority is to be condemned, and as ſpies whoſe vigilance is to be eluded. The prudence of theſe worthy friends they term ſuſpicion, and their experience dotage.

But young people never ſhew their folly and ignorance more conſpicuouſly, than by this overconfidence in their own judgment, and this haughty diſdain of the opinion of thoſe who have known more days. Youth has a quickneſs of apprehenſion, which it is very apt to miſtake for an acuteneſs of penetration. But youth,

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like cunning, though very conceited, is very ſhort ſighted; and never more ſo, than when it diſregards the inſtructions of the wiſe, and the admonitions of the aged.

Theſe daughters of vanity imagine that none but the young and beautiful have any right to the pleaſures of ſociety, or even to the common benefits and bleſſings of life.—Ladies of this turn alſo affect the moſt lofty diſregard for uſeful qualities and domeſtic virtues; they principally value themſelves on the enlargement of their notions, and their liberal way of thinking. This ſuperiority of ſoul chiefly manifeſts itſelf in the contempt of thoſe minute delicacies, and little decorums, which, trifling as they may be thought, tend at once to dignify the character, reſtrain the levity of the younger part of the ſex, and to eradicate this ſort of ſentiment, which is only a weed of idleneſs; for they, who are conſtantly and uſefully employed, have neither leiſure nor propenſity to cultivate this *delightful folly*.

DISCONTENT.

IN the humble and ſeemingly quiet ſhade of private life, as well as among the great and mighty, diſcontent broods over its imaginary ſorrows; preys upon the citizen no leſs than the courtier, and often nouriſhes paſſions equally malignant in the cottage and in the palace. Having once ſeized the mind, it ſpreads its own gloom over every ſurrounding object; it every where ſearches out materials for itſelf; and in no direction more frequently employs its unhappy activity, than in creating diviſions among mankind, and in magnifying ſlight provocations into mortal injuries.

In ſituations where much comfort might be enjoyed, this man's ſuperiority and that man's neglect, our jealouſy of a friend, our hatred of a rival, an imagined affront, or a miſtaken point of honour, allow us no repoſe. Hence diſcord in families, animoſities among friends, and wars among nations! Look around us! every where we find a buſy multitude. Reſtleſs and

uneaſy

uneaſy in their preſent ſituation, they are inceſſantly employed in accompliſhing a change of it; and as ſoon as their wiſh is fulfilled, we diſcern by their behaviour, that they are as diſſatisfied as they were before. Where they expected to have found a paradiſe, they find a deſert.

The man of buſineſs pines for leiſure; the leiſure for which he had longed proves an irkſome gloom, and through want of employment, he languiſhes, ſickens, and dies.

The man of retirement fancies no ſtate ſo happy as that of active life; but he has not engaged long in the tumults and conteſts of the world, until he finds cauſe to look back with regret on the calm hours of his former privacy and retreat.

Beauty, wit, eloquence, and fame, are eagerly deſired by perſons in every rank of life. They are the parents fondeſt wiſh for his child; the ambition of the young, and the admiration of the old; and yet in what numberleſs inſtances have they proved, to thoſe who poſſeſſed them, no other than ſhining ſnares, ſeductions to vice, inſtigations to folly, and, in the end, ſources of miſery.

DISSIPATION.

THE love of diſſipation is allowed to be the reigning evil of the preſent day. It is an evil which many content themſelves with regretting, without ſeeking to redreſs.

It is too often cultivated as the readieſt relief to domeſtic infelicity; it draws the mind awhile from the ſubject of its diſtreſs, and ſuffers it to enjoy an interval of eaſe; but this reſource is as treacherous as it is momentary, and plunges the mind into more real diſtreſs than that from which it promiſed to relieve it.

Every one ſeems convinced that the evil ſo much complained of does really exiſt ſomewhere, though all are inwardly perſuaded that it is not with themſelves. All deſire a general reformation, but few will liſten to propoſals of particular amendment.

Diſſipation not only indiſpoſes its votaries, by relaxing the tone of mind, and rendering it incapable

capable of application, ſtudy or virtue, to every thing uſeful and excellent, but diſqualifies them for the enjoyment of pleaſure itſelf. It ſoftens the ſoul ſo much, that the moſt ſuperficial employment becomes a labour, and the ſlighteſt inconvenience an agony. The roſes of pleaſure ſeldom laſt long enough to adorn the brow of him who plucks them; for they are the only roſes which do not retain their ſweetneſs after they have loſt their beauty.

DUTY OF OLD AGE.

A MATERIAL part of the duty of the aged conſiſts in ſtudying to be uſeful to the race who are to ſucceed them. Here opens to them extenſive field, in which they may ſo employ themſelves as conſiderably to advance the happineſs of mankind. To them it belongs to impart to the young the fruit of their long experience; to inſtruct them in the proper conduct, and to warn them of the various dangers of life; by wiſe counſel to temper their precipitate ardour, and both by precept and example to form them to piety and virtue.

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It never appears with greater dignity, than when tempered with mildneſs and enlivened with good-humour; it acts as a guide and a patron of youth.

Religion, diſplayed in ſuch a character, ſtrikes the beholders, as at once amiable and venerable. They revere its power, when they ſee it adding ſo much grace to the decays of nature, and ſhedding ſo pleaſing a luſtre over the evening of life. The young wiſh to tread in the ſame ſteps, and to arrive at the cloſe of their days with equal honour.

They liſten with attention to counſels which are mingled with tenderneſs, and rendered reſpectable by grey hairs.

Aged wiſdom, when joined with acknowledged virtue, exerts an authority over the human mind, greater even than that which ariſes from power and ſtation. It can check the moſt forward; abaſh the moſt profligate, and ſtrike with awe the moſt giddy and unthinking.

FEMALE EDUCATION.

NOTWITHSTANDING the great and real improvements which have been made in the affair of female education, and the more enlarged and generous views of it, which prevail in the preſent day, there is ſtill a material defect, which is not in general the object of attention to remove. The defect ſeems to conſiſt in this, that too little regard is paid to the diſpoſitions of the mind, that the indications of the temper are not properly cheriſhed, nor the affections of the heart ſufficiently regulated.

The exterior ſhould be made a conſiderable object of attention, but not the principal, not the only one. The graces ſhould be induſtriouſly cultivated, but they ſhould not be cultivated at the expenſe of the virtues. The arms, the head, the whole perſon ſhould be carefully poliſhed, but the heart ſhould not be the only portion of the human anatomy, which ſhould be totally overlooked.

Muſic,

Muſic, dancing, and languages gratify thoſe who teach them, by perceptible and almoſt immediate effects; and every obſerver can, in ſome meaſure, judge of the progreſs. The effects of theſe accompliſhments addreſs themſelves to the ſenſes; and there are more who can hear and ſee, than there are who can judge and reflect.

Perſonal perfection is not only more obvious, it is alſo more rapid; and even in very accompliſhed characters, elegance uſually precedes principle.

But the heart, that natural ſeat of evil propenſities, that little troubleſome empire of the paſſions, is led to what is right by ſlow motions and imperceptible degrees. It muſt be admoniſhed by reproof, and allured by kindneſs. Its livelieſt advances are frequently impeded by the obſtinacy of prejudice, and its brighteſt promiſes often obſcured by the tempeſts of paſſion. It is ſlow in its acquiſition of virtue, and reluctant in its approaches to piety.

The labours of a good and wiſe mother, who is anxious for her daughter's moſt important intereſts, will ſeem to be at variance with thoſe of

of her inſtructors. Humility and piety form the ſolid and durable baſis on which ſhe wiſhes to raiſe the ſuperſtructure of the accompliſhments, while the accompliſhments themſelves are frequently of that unſteady nature, that if the foundation is not ſecured, in proportion as the building is enlarged, it will be overloaded and deſtroyed by thoſe very ornaments, which were intended to embelliſh what they have contributed to ruin.

The more oſtenſible qualifications ſhould be carefully regulated, or they will be in danger of putting to flight the modeſt train of retreating virtues, which cannot ſafely ſubſiſt before the bold eye of public obſervation, nor bear the bolder tongue of impudent and audacious flattery.

Merely ornamental accompliſhments will but indifferently qualify a woman to perform the *duties* of life, though it is highly proper ſhe ſhould poſſeſs them, in order to furniſh the *amuſements* of it. Yet, though the well-bred woman ſhould learn to dance, ſing, recite, and draw; the end of a good education, is not that they may become ſingers, dancers, players or painters; its real object is to make them good daughters, good wives, good miſtreſſes,

miſtreſſes, good members of ſociety, and good chriſtians.

To an injudicious and ſuperficial eye, the beſt educated girl may make the leaſt brilliant figure, as ſhe will probably have leſs flippancy in her manner, and leſs repartee in her expreſſion; and her acquirements will be rather *enamelled than emboſſed.* But her merit will be known by all who come near enough to diſcern, and have taſte enough to diſtinguiſh.

A truly good and well educated young lady will be found in the boſom of retirement, in the practice of every domeſtic virtue, in the performance of every amiable accompliſhment, exerted in the ſhade, to enliven retirement,—to heighten the endearing pleaſures of ſocial intercourſe,—and to embelliſh the narrow, but charming circle of family delights; and to this amiable purpoſe dedicating her more elegant accompliſhments, inſtead of exhibiting them to attract admiration, or depreſs inferiority.

One great art of education conſiſts in not ſuffering the feelings to become too acute by unneceſſary awakening, nor too obtuſe by the want of exertion. The former renders them the ſource

of calamity, and totally ruins the temper; while the latter blunts and debaſes them, and produces a dull, cold, and ſelfiſh ſpirit. The precious ſenſibility of an open temper; the amiable glow of an ingenuous ſoul; the bright flame of a noble and generous ſpirit, are of higher worth than all the documents of learning, of dearer price than all the advantages, which can be derived from the moſt refined and artificial mode of education.

Senſibility, delicacy and an ingenuous temper, are of more eſteem than language or muſic, for they are the language of the heart, and the muſic of the according paſſions. Every appearance of amiable ſimplicity, or of honeſt ſhame, will be dear to ſenſible hearts; they ſhould carefully cheriſh every ſuch indication in a young female; for they will perceive that it is this temper, wiſely cultivated, which will one day make her enamoured of the lovelineſs of virtue, and the beauty of holineſs; from which ſhe will acquire a taſte for the doctrines of religion, and a ſpirit to perform the duties of it.

Prudence is not natural to children; however, they can ſubſtitute art in its ſtead. But there is ſomething more becoming in the very errors of nature,

nature, where they are undiſguiſed, than in the affectation of virtue itſelf, where the reality is wanting. The preciſe and premature wiſdom, which ſome girls have cunning enough to aſſume, is of a more dangerous tendency than any of their natural failings can be, as it effectually covers thoſe ſecret bad diſpoſitions, which, if they diſplayed themſelves, might be rectified. The hypocriſy of aſſuming virtues which are not inherent in the heart, prevents the growth and diſcloſure of thoſe real ones, which it is the great end of education to cultivate.

This cunning, which of all the different diſpoſitions girls diſcover, is moſt to be dreaded, is encreaſed by nothing ſo much as fear. The indiſcreet tranſports of rage, which many betray on every ſlight occaſion; and the little diſtinctions they make between venial errors and premeditated crimes, naturally diſpoſe a child to conceal, what ſhe does not however care to ſuppreſs; anger in one, will not remedy the faults of another.

Notwithſtanding girls ſhould not be trea[illegible]l with unkindneſs, nor the firſt openings of the paſſions blighted by cold ſeverity; yet they

ſhould be accuſtomed very early in life to a certain degree of reſtraint. The natural caſt of character, and the moral diſtinctions of the ſexes, ſhould not be diſregarded, even in childhood.

That bold, independent, enterprizing ſpirit, which is ſo much admired in boys, ſhould not, when it happens to diſcover itſelf in the other ſex, be encouraged, but ſuppreſſed. Girls ſhould be taught to give up their opinions betimes, and not pertinaciouſly carry on a diſpute, even if they know themſelves to be in the right. Yet they ſhould not be robbed of the liberty of private judgment, but by no means encouraged to contract a contentious or contradictory turn. It is of the greateſt importance to their future happineſs, that they ſhould acquire a ſubmiſſive temper, and a forbearing ſpirit: for it is a leſſon the world will not fail to make them frequently practiſe, when they come abroad into it, and they will not practiſe it the worſe for having learnt it the ſooner.

There is more piety, as well as more ſenſe, in labouring to improve the talents which children actually have, than in lamenting that they do not poſſeſs ſupernatural endowments or angelic

perfections

perfections. A girl who has docility, will ſeldom be found to want underſtanding enough for all the purpoſes of a ſocial, a happy, and an uſeful life, and thoſe who hope to do a great deal, muſt not expect to do every thing. If they know any thing of the malignity of ſin, the blindneſs of prejudice, or the corruption of the human heart; they will alſo know, that the heart will always remain after the very beſt poſſible education, full of infirmity and imperfection.—They ſhould conſider that they are not educating cherubims and ſeraphims, but men and women; creatures, who at their beſt eſtate, are altogether vanity: how little can be expected from them in the weakneſs and imbecillity of infancy!

Our paſſions themſelves by proper management, may be made ſubſervient to ſome good end, for there is ſcarcely a ſingle one which may not be turned to profitable account, if prudently rectified, and ſkilfully directed into the road of ſome neighbouring virtue. Envy and lying muſt be always excepted, they muſt be radically cured before any good can be expected from the heart which has been infected with them. For envy, though paſſed through all the moral

ſtrainers cannot be refined into virtuous emulation, or lying improved into an agreeable turn for innocent invention.

To win the paſſions, therefore, over to the cauſe of virtue, anſwers a much nobler end than their extinction would poſſibly do, even if that could be effected; for they reſemble fires, which are friendly and beneficial when under proper direction; but if ſuffered to blaze without reſtraint they carry devaſtation along with them; and, if totally extinguiſhed, leave the benighted mind in a ſtate of cold and comfortleſs inanity.

EFFECTS OF RELIGION.

RELIGION prepares the mind of man for all the events of this inconſtant ſtate, inſtructs him in the nature of true happineſs; early weans him from an undue love of the world: afflictions do not attack him by ſurpriſe, and therefore do not overwhelm him; he is equiped for the ſtorm, as well as the calm, in this dubious navigation of life. He is not overcome by diſappointment, when that which is mortal dies; when that

that which is mutable begins to change; and when that which he knew to be tranſient paſſes away.

Religion not only purifies, but alſo fortifies the heart, ſo that the devout man is neither lifted up by ſucceſs, nor enervated by ſenſuality, he meets the changes in his lot without unmanly dejection.—He is inured to temperance and reſtraint.—he has learned firmneſs, and ſelf-command.—He is accuſtomed to look up to ſupreme providence, not with reverence only, but with truſt and hope.

In proſperity he cultivates his mind. Stores it with uſeful knowledge, with good principles, and virtuous diſpoſitions. The reſources remain entire when the day of trouble comes. His chief pleaſures are always of the calm innocent and temperate kind, and over thoſe, the changes of the world have the leaſt power. His mind is a kingdom to him, and he can ever enjoy it.

SUPERSTITION AND ENTHUSIASM.

SUPERSTITION and enthuſiaſm are two capital ſources of deluſion. Superſtition, on the one hand, attaching men with immoderate zeal, to the ritual and external part of religion. Enthuſiaſm, on the other, directing their whole intention to internal emotions, and myſtical communications with the ſpiritual world; while neither the one, nor the other, has paid ſufficient regard to the great moral duties of the Chriſtian life. Indeed the horror of ſuperſtition has ſometimes reached ſo far, as to produce contempt for all external inſtitutions; whilſt perſons of a devout turn being carried by warm affections at times into unjuſtifiable exceſſes, have thence made many conclude that all devotion was akin to enthuſiaſm.

ANGER AND ENVY CONTRASTED.

ANGER is leſs reaſonable and more ſincere than envy. Anger breaks out abruptly; envy is a great prefacer: anger wiſhes to be underſtood at once: envy is fond of remote hints

hints and ambiguities; but obſcure as it's oracles are, it never ceaſes to deliver them till they are perfectly comprehended: anger repeats the ſame circumſtances over again; envy invents new ones at every freſh recital: anger gives a broken, vehement, and interrupted narrative; envy tells a more conſiſtent, and more probable, though a falſer tale: anger is exceſſively imprudent, for it is impatient to diſcloſe every thing it knows; envy is diſcreet for it has a great deal to hide: anger never conſults times or ſeaſons; envy waits for the lucky moment when the wound it meditates may be made the moſt exquiſitely painful, and the moſt incurably deep: anger uſes more invective; envy does more miſchief.

Simple anger ſoon runs itſelf out of breath, and is exhauſted at the end of it's tale; but it is for that choſen period that envy has treaſured up the moſt barbed arrow in its whole quiver: anger puts a man out of himſelf; but the truly malicious generally preſerve the appearance of ſelf-poſſeſſion, or they could not ſo effectually injure: anger talks loudly of its own wrongs; envy of its adverſary's injuſtice: anger is a violent act; envy a conſtant habit: no one can be always angry, but he may be always envious.

An angry man's enmity (if he be generous) will ſubſide when the object of his reſentment becomes unfortunate; but the envious man can extract food from his malice out of calamity itſelf, if he finds his adverſary bears it with dignity, or is pitied or aſſiſted in it. The rage of the paſſionate man is totally extinguiſhed by the death of his enemy; but the hatred of the malicious is not buried even in the grave of his rival; he will envy the good name he has left behind him; he will envy him the tears of his widow, the proſperity of his children, the eſteem of his friends, the praiſes of his epitaph; nay, the very magnificence of his funeral.

EVENTS UNCERTAIN.

MAN walketh in a vain ſhow. His fears are often as vain as his wiſhes. As what flattered him in expectation, frequently wounds him in poſſeſſion; ſo that the event to which he looked forward with an anxious and fearful eye, has often, when it arrived, laid its terrors aſide; nay, has brought in its train unexpected bleſſings.

Both

Both good and evil are beheld at a diſtance, through a perſpective which deceives. The colours of objects when nigh, are entirely different from what they appeared, when they appeared in futurity. It is common for men to be deceived in their proſpects of happineſs. They judge by the ſenſations of the preſent moment, and in the fervour of deſire pronounce confidently concerning the deſired object. But reflect not that their minds, like their bodies, undergo great alteration from the ſituation into which they are thrown, and the progreſſive ſtages of life through which they paſs.

Hence, concerning any condition which is yet untried, they conjecture with much uncertainty. In imagination they carry their preſent wants, inclinations, and ſentiments into the ſtate of life to which they aſpire. But no ſooner have they entered into it than their ſentiments and inclinations change. New wants and deſires ariſe, new objects are required to gratify them; and by conſequence their old diſſatisfaction returns, and the void which was to have been filled remains as great as it was before.

FAITH,

FAITH, PIETY, AND ACTIVE VIRTUE.

LIFE paſſed under the influence of ſuch diſpoſitions naturally leads to an happy end. It is not enough to ſay faith and piety joined with active virtue conſtitute the requiſite preparation for heaven. They in truth begin the enjoyment of heaven. In every ſtate of our exiſtence they form the chief ingredients of felicity.

FALSE SENTIMENT.

THERE is a refined jargon, which has infeſted letters and tainted morals unknown to our plain anceſtors called *ſentiment, which is the varniſh of virtue to conceal the deformity of vice*; and it is not uncommon for the ſame perſons to make a jeſt of religion, to break through the moſt ſolemn ties and engagements, to practiſe every art of latent fraud and open ſeduction, and yet to value themſelves on ſpeaking and writing ſentimentally.

Error

Error is never likely to do ſo much miſchief as when it diſguiſes its real tendency, and puts on an engaging and attractive appearance. Many a young woman who would be ſhocked at the imputation of an intrigue, is extremely flattered at the idea of a ſentimental connexion, though perhaps with a dangerous and deſigning man. Such an engagement will be infinitely dearer to her vanity, than an avowed and authoriſed attachment.

In order to maintain the ſentimental character with dignity and propriety, a woman entertains the moſt elevated ideas of diſproportionate alliances, and diſintereſted love; and conſiders fortune, rank, and reputation as mere chimerical diſtinctions and vulgar prejudices. And among the many ſmooth miſchiefs of ſentiment, it is one of its ſure and ſucceſsful frauds to affect the moſt frigid indifference to thoſe external and pecuniary advantages, which is its great and real object to obtain.

A ſentimental girl very rarely entertains any doubt of her perſonal beauty; for ſhe has been daily accuſtomed to contemplate it herſelf, and to hear it from others. She will not, therefore, be

be very ſolicitous for the confirmation of a truth ſo ſelf-evident; but ſhe ſuſpects her pretenſions to underſtanding are more likely to be diſputed; and, for that reaſon, greedily devours every compliment offered to thoſe perfections which are leſs obvious, and more refined. She is perſuaded that men need only open their eyes to decide on her beauty; while it will be the moſt convincing proof of the taſte, ſenſe, and elegance of her admirer that he can diſcern, and flatter thoſe qualities in her.

This latent but leading foible forms a clue to the heart; directed by this the lover affects to overlook that beauty which attracts common eyes: while he beſtows the moſt delicate praiſes on the beauties of the mind; and finiſhes the climax of adulation by hinting ſhe is ſuperior to it.

Theſe ſublime attachments, if they end not in ſeduction, ſeldom conclude delightfully, even though they ſhould terminate in the vulgar cataſtrophe of marriage. The viſionary heaven ſoon fleets away, and the deluded goddeſs is ſhocked to find herſelf ſtripped of all her celeſtial attributes. She now beholds herſelf of leſs importance

portance in the eſteem of the man ſhe has choſen, than *any other mere mortal woman.*

No longer ſhe is gratified with the tear of counterfeited paſſion, the ſigh of diſſembled rapture, or the language of premeditated adoration. No longer is the altar of her vanity loaded with the oblations of fictitious fondneſs, the incenſe of falſehood, or the ſacrifice of flattery. Her apotheſis is ended!—She feels herſelf degraded from the dignities and privileges of a goddeſs, to all the imperfections, vanities, and weakneſſes of a ſlighted woman, and a neglected wife. Her faults which were ſo lately overlooked, or miſtaken for virtues, are now ſet in a note book. The paſſion, which was vowed eternal, laſted only a few ſhort weeks; and the indifference which was ſo far from being included in the bargain, that it was not ſo much as ſuſpected, follows them through the whole tireſome journey of their inſipid, vacant and joyleſs exiſtence.

FELICITY

FELICITY EQUALLY DISTRIBUTED.

AMONG the different conditions and ranks of men, the balance of happineſs is preſerved in a great meaſure equal; and the high and low, the rich and the poor, approach in point of real enjoyment much nearer to each other than is commonly imagined. Providence never intended that any ſtate here ſhould either be completely happy, or entirely miſerable.

If the feelings of pleaſure are more numerous and more lively, in the higher departments of life, ſuch alſo are thoſe of pain.—If greatneſs flatters our vanity, it multiplies our dangers.—If opulence encreaſes our gratifications, it encreaſes, in the ſame proportion, our deſires and demands.—If the poor are confined to a more narrow circle, yet within that circle lie moſt of thoſe natural ſatisfactions, which, after all the refinements of art, are found to be the moſt genuine and true. For the happineſs of every man depends more upon the ſtate of his own mind than upon any one external circumſtance; nay,

nay, more than upon all external things put together.

Inordinate paſſions are the great diſturbers of life; and unleſs we poſſeſs a good conſcience, and a well governed mind, diſcontent will blaſt every enjoyment, and the higheſt proſperity will only prove diſguſted miſery. This concluſion then ſhould be fixed in the mind: The deſtruction of virtue is the deſtruction of peace. In no ſtation—in no period are we ſecure from the dangers which ſpring from our paſſions. Every age, and every ſtation they beſet, from youth to grey hairs, and from the peaſant to the prince.

FELICITY TEMPORAL.

OUR imperfect knowledge of what is good or evil ſhould attach us the more to thoſe few things, concerning which, there can be no doubt of their being truly good.

Of temporal things which belong to this claſs, the catalogue, it muſt be confeſſed, is ſmall.

Perhaps

Perhaps the chief worldly good we ſhould wiſh to enjoy, is a ſound mind in a ſound body. Health and peace, a moderate fortune, and a few friends, ſum up all the undoubted articles of temporal felicity.

He whoſe wiſhes, reſpecting this world, are the moſt reaſonable and bounded, is likely to lead the ſafeſt, and, for that reaſon, the moſt deſirable life. By aſpiring too high we frequently miſs the happineſs, which by a leſs ambitious aim, we might have gained. High happineſs on earth is rather a picture which the imagination forms, than reality which man is allowed to poſſeſs.

SPIRITUAL FELICITY

WITH regard to ſpiritual felicity, we are not confined to humble views. Clear and determinate objects are propoſed to our purſuits, and full ſcope is given to our moſt ardent deſires. The forgiveneſs of our ſins, and God's holy grace to guide our life; the protection and favour of the great father of all, of the bleſſed Redeemer

deemer of mankind, and of the ſpirit of ſanctification and comfort; theſe are objects, in the purſuit of which there is no room for heſitation and diſtruſt.

Had providence ſpread an equal obſcurity over happineſs of every kind, we might have had ſome reaſon to complain of the vanity of our condition. But we are not left to ſo hard a fate. The Son of God hath removed that veil which covered true bliſs from the ſearch of wandering mortals, and hath taught them the way which leads to eternal life.

WANT OF FORESIGHT RESPECTING OUR SPIRITUAL STATE.

WE foreſee the dangers of our ſpiritual ſtate leſs than we do thoſe of our natural ſtate; becauſe we are leſs attentive to trace them. We are ſtill more expoſed to vice than miſery. We cannot eſteem him proſperous who is raiſed to a ſituation which flatter his paſſions, but which corrupts his principles, diſorders his temper, and, finally, overſets his virtue.

In

In the ardour of purſuit theſe effects are not foreſeen; and yet how often are they accompliſhed by the change of condition. Latent corruptions are called forth;—ſeeds of guilt are quickened into life;—a growth of crimes ariſes, which, had it not been for the fatal culture of proſperity, would never have ſeen the light.

Man, boaſtful as he is of reaſon, is merely the creature of his fortune, formed and moulded by the incidents of his life; incapable of pronouncing with certainty concerning his own good or evil; of futurity he diſcerns little, and even that little he ſees through a cloud.—Ignorant of the alteration which his ſentiments and deſires will undergo from new ſituations in life;—ignorant of the conſequences which will follow from the combination of his circumſtances with thoſe of others around him;—ignorant of the influence which the preſent may have on the future events of life;—ignorant of the effect which a change of condition may produce on his moral character and his eternal intereſts; how can he know *what is good for him all the days of his vain life, which ſpendeth as a ſhadow.* Inſtead therefore of lamenting this ignorance only, he ſhould conſider

how

how it ought to be improved; what duties it ſuggeſts; and what wiſe ends it was intended by providence to promote.

FRIENDSHIP.

IN young minds there is commonly a ſtrong propenſity to particular intimacies and friendſhips. Youth, indeed, is the ſeaſon when friendſhips are ſometimes formed, which not only continue through ſucceeding life, but which glow to the laſt, with a tenderneſs unknown to the connections begun in cooler years. The propenſity therefore is not to be diſcouraged; though at the ſame time, it muſt be regulated with much circumſpection and care.

Too many of the pretended friendſhips of youth, are mere combinations in pleaſure. They are often founded on capricious likings, ſuddenly contracted, and as ſuddenly diſſolved Sometimes they are the effect of intereſted complaiſance and flattery on the one ſide, and of credulous fondneſs on the other. Such raſh and dangerous connections ſhould be avoided, leſt they afterwards load us with diſhonour.

We

We ſhould ever have it fixed in our memories, that by the character of thoſe whom we chooſe for our friends our own is likely to be formed, and will certainly be judged of by the world. We ought, therefore, to be ſlow and cautious in contracting intimacy; but when a virtuous friendſhip is once eſtabliſhed we muſt ever conſider it as a ſacred engagement.

We ſhould not expoſe ourſelves to the reproach of lightneſs and inconſtancy; which always beſpeak either a trifling or a baſe mind. We ſhould not reveal any ſecrets of our friends; but be faithful to his intereſts. Forſake him not in danger; and abhor the thought of acquiring any advantage by his prejudice or hurt.

In the choice of friends principal regard ſhould be had to goodneſs of heart and fidelity. If they poſſeſs taſte and genius, that will make them more agreeable and uſeful companions. To thoſe who deſerve the name of friends we ſhould always unboſom ourſelves with the moſt unſuſpicious confidence. An open temper, if reſtrained but by tolerable prudence, will make us, upon the whole, much happier than a ſuſpicious one, although by it we may ſometimes ſuffer.

Coldneſs

Coldneſs and diſtruſt are but the too certain conſequences of age and experience; but they are unpleaſant feelings, and need not be anticipated before their time. We ſhould never diſcloſe the ſecrets of one friend to another. They are ſecret depoſits which do not belong to us, nor have we any right to make uſe of them.

GALLANTRY.

THOUSANDS of women of the beſt hearts and fineſt parts have been ruined by men who approach them under the ſpecious name of friendſhip. But ſuppoſing a man to have the moſt undoubted honour, yet his friendſhip to woman is often ſo near a-kin to love, that if ſhe be very agreeable in her perſon, ſhe will probably very ſoon find a lover, where ſhe wiſhed only to meet a friend. Yet women ſhould be warned againſt that weakneſs ſo common among the vain, the imagination that every man who takes particular notice of them is a lover. Nothing can expoſe them more to ridicule, than taking up a man on the ſuſpicion of being their lover, when perhaps he never once thought

of

of them in that view; and giving themſelves thoſe airs ſo common to ſilly women on ſuch occaſions.

For there is a kind of unmeaning gallantry much practiſed by ſome men, which, by thoſe who have any diſcernment, will readily be found harmleſs. The little obſervances, attentions and compliments of ſuch men ſhould be regarded as things of courſe, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to aſſume, which a proper dignity of behaviour will be eaſily able to check.

But there are people, whoſe ſentiments, and particularly whoſe taſtes, correſpond naturally, like to aſſociate together, although neither of them have the moſt diſtant view of any further connection. But this ſimilarity of minds often gives riſe to tenderneſs ſuperior to what friendſhip demands, it will be prudent in this caſe to keep a watchful eye over ourſelves, leſt our hearts become too far engaged before we are aware of that ſomething more than friendly partiality; and experience the unſuſpected power of a too intereſted attachment.

GOD

GOD WITH RESPECT TO MAN.

IN the midſt of his glory the Almighty is not inattentive to the meaneſt of his ſubjects. Neither obſcurity of ſtation, nor imperfection of knowledge, ſinks thoſe below his regard who worſhip and obey him. Every prayer which they ſend up from their ſecret retirement is liſtened to by him; and every work of charity which they perform, how unknown ſoever to the world, attracts his notice.

He is the patron of the diſtreſſed. Compaſſion is that attribute of his nature which he has choſen to place in the greateſt variety of lights, on purpoſe that he might accommodate his majeſty to our weakneſs, and provide a cordial for human griefs.

All his creatures he governs with juſtice and wiſdom—an afflicted ſtate he commiſſerates—he is the refuge of the virtuous and pious, and invites them, amidſt all their troubles to pour out their hearts before him. The neglect, or ſcorn

of the world, expoſes them not to any contempt in his ſight. No obſcurity conceals them from his notice, and though they ſhould be forgotten by every friend on earth, they are remembered by the God of heaven.

That ſigh heaved from the afflicted boſom, which is heard by no human ear, is liſtened to by him; and that tear is remarked which falls unnoticed, or deſpiſed by the world. Theſe preſent his adminiſtration under an aſpect ſo mild and benign as in a great meaſure to diſperſe the gloom which hangs over human life.

IGNORANCE OF GOOD AND EVIL,

ITS UTILITY.

IT ſerves to check preſumption and raſhneſs, and to enforce a diligent exertion of our rational powers, joined with a humble dependence on divine aid. It moderates eager paſſions reſpecting worldly ſucceſs. It inculcates reſignation to the diſpoſal of a providence which is much wiſer than man. It reſtrains us from employing unlawful means, in order to compaſs our

moſt

moſt favourite deſigns. It tends to attach us more cloſely to thoſe things which are unqueſtionably good. It is therefore ſuch a degree of ignorance as ſuits the preſent circumſtances of man better than more complete information concerning good and evil. At the ſame time the cauſes which render this obſcurity neceſſary, too plainly indicate a broken and corrupted ſtate of human nature. They ſhew this life to be a ſhort trial. They ſuggeſt the ideas of a land of pilgrimage, not of a houſe of reſt.

GOOD MAN.

HE is devout and benevolent, and according to his meaſure of religious knowledge ſtudies to perform his duty, prays to God always, and gives much alms to the people; joining piety with charity; faith with good works; devotion with morality, conſiſtent with the connexion ordained by God between them: for alms without prayers, or prayers without alms; morality without devotion, or devotion without morality, are extremely defective.

A good man acts with vigour, and ſuffers with a patience more than human, when he believes himſelf countenanced by the Almighty. Injured or oppreſſed by the world, he looks up to a judge who will vindicate his cauſe; he appeals to a witneſs who knows his integrity; he commits himſelf to a friend who will never forſake him. When tired with the vexations of life, devotion opens to him its quiet retreat, where the tumults of the world are huſhed, and its cares are loſt in happy oblivion.

There his mind regains its ſerenity; the agitation of paſſion is calmed; and a ſoftening balm is infuſed into the wounds of the ſpirit; his heart is lightened; he does not feel himſelf ſolitary or forſaken; he believes God to be preſent with him, and as he hears a voice which ſpeaks to none but the pure in heart, ſo he beholds a hand which ſinners cannot ſee.

Thoſe afflictions which appear to others the meſſengers of the wrath of heaven, appear to him the miniſters of ſanctification and juſtice. Where they diſcern nothing but the horrours of the tempeſt which ſurrounds them, his more enlightened eye beholds the angel who rides in the whirlwind and directs the ſtorm.

EFFECT OF LOOSE GRATIFICATIONS.

BY a continued ſeries of looſe, though apparently trivial gratifications, the heart is often as thoroughly corrupted, as by the commiſſion of any one of thoſe enormous crimes which ſpring from great ambition, or great revenge. Habit gives the paſſions ſtrength, while the abſence of glaring guilt ſeemingly juſtifies them; and unawakened by remorſe, the ſinner proceeds in his courſe, till he waxes bold in guilt, and becomes ripe for ruin; for by gradual and latent ſteps the deſtruction of our virtue advances. We are imperceptibly betrayed; and from one licentious attachment, are by a train of conſequences, drawn on to another, till the government of our minds is irrecoverably loſt.

GRATITUDE.

GRATITUDE is a pleaſing emotion. The ſenſe of being diſtinguiſhed by the kindneſs of another gladens the heart, warms it with

reciprocal affection, and gives to any profeſſion, which is agreeable in itſelf, a double reliſh, from its being the gift of a friend. Favours though, conferred by men, may become burdenſome; but nothing of this kind can affect the intercourſe of gratitude with heaven. Its favours are wholly diſintereſted. The Almighty aims at no end but the happineſs of thoſe whom he bleſſes, and who deſires no return from them but a devout and thankful heart.

WORLDLY GREATNESS AND HONOURS,

WHEN enjoyed with temperance and wiſdom, both enlarge our utility, and contribute to our comfort. But we ſhould not overrate them; for unleſs we add to them the neceſſary correctives of piety and virtue, beſides corrupting the mind, and ingendering internal miſery, they lead us among precipices, and betray us into ruin.

HAPPINESS,

HAPPINESS—HOW JUDGED OF;

IMPERFECTLY can we judge of real happineſs or miſery from external appearance.—We are ſeduced and deceived by that falſe glare which proſperity throws around bad men;—we are tempted to imitate their crimes, in order to partake of their imagined felicity.

The pageant of grandeur diſplayed to public view is not the enſign of certain happineſs. We muſt follow the great man into the retired apartment, where he lays aſide his diſguiſe, in order to form any juſt concluſion. We muſt have a faculty by which we can look into the inſide of hearts; then ſhould we behold good men, in proportion to their goodneſs, ſatisfied and eaſy; atrocious ſinners always reſtleſs and unhappy.

HAPPINESS

HAPPINESS NOT INDEPENDENT.

NO individual can be happy unleſs the circumſtances of thoſe around him be ſo adjuſted as to conſpire with his intereſt. For in human ſociety, no happineſs or miſery ſtands unconnected and independent. Our fortunes are interwoven by threads innumerable: one man's ſucceſs or misfortune, his wiſdom or folly often, by its conſequences, reaches through multitudes.

Such a ſyſtem is too far complicated for our arrangement.—It requires adjuſtments beyond our ſkill and power.—It is a chaos of events into which our eye cannot pierce; and is capable of regulation only by him who perceives at one glance the relation of each to all. We are ignorant of the influence which the preſent tranſactions of our life may have upon thoſe which are future.

The important queſtion is, not what will yield to man a few ſcattered pleaſures, but what will render his life happy on the whole amount.

There

There is not any preſent moment that is unconnected with ſome future one.—The life of every man is a continued chain of incidents, each link of which hangs upon the former. The tranſition from cauſe to effect, from event to event, is often carried on by ſecret ſteps, which our foreſight cannot divine, and our ſagacity is unable to trace. Evil may at ſome future period bring forth good; and good may bring forth evil, both equally unexpected.

HEALTH.

THOUGH good health be one of the greateſt bleſſings of life, it is thought neceſſary prudently to caution women againſt making a boaſt of it, and exhort them to enjoy it in grateful ſilence. For men ſo naturally aſſociate the idea of female ſoftneſs and delicacy with a correſpondent delicacy of conſtitution, that when a woman ſpeaks of her great ſtrength, her extraordinary appetite, her ability to bear exceſſive fatigue, we recoil at the deſcription in a way ſhe is little aware of.

HISTORY.

HISTORY is a mirror which holds up mankind to their own view: in the circle of worldly affairs the ſame characters and ſituations are perpetually returning, and in the follies and paſſions, the vices and crimes of the generations that are paſt we read thoſe of the preſent.

The hiſtory of mankind has ever been a continued tragedy—the world a great theatre, exhibiting the ſame repeated ſcene of the follies of men ſhooting forth into guilt, and of their paſſions fermenting by a quick proceſs into miſery.

TRUE VIRTUE AND HONOUR.

MEN poſſeſſed of theſe, value not themſelves upon any regard to inferior obligations, and yet violate that which is the moſt ſacred and ancient of all,—religion.

They

They ſhould conſider ſuch violation as a ſevere reproach in the moſt enlightened ſtate of human nature; and under the pureſt diſpenſation of religion, it appears to have extinguiſhed the ſenſe of gratitude to Heaven, and to ſlight all acknowledgment of the great and true God. Such conduct implies either an intire want, or a wilful ſuppreſſion of ſome of the beſt and moſt generous affections belonging to human nature.

HOPE.

HOPE to the ſoul, when diſtracted by the confuſions of the world, is as an anchor to a ſhip in a dark night, on an unknown coaſt, and amidſt a boiſterous ocean. In danger it gives ſecurity;—amidſt general fluctuation it affords one fixed point of reſt.—It is the moſt eminent of all the advantages which religion now confers.—It is the univerſal comforter;—it is the ſpring of all human activity.

Upon futurity, men are conſtantly ſuſpended; animated by the proſpect of ſome diſtant good, they toil and ſuffer through the whole courſe of life;

life; and it is not ſo much what they are at preſent, as what they hope to be in ſome after time; that enlivens their motions, fixes their attention, and ſtimulates induſtry.

Was this hope entertained with that full perſuaſion which Chriſtian faith demands, it would in truth totally annihilate all human miſeries; it would baniſh diſcontent, extinguiſh grief, and ſuſpend the very feeling of pain.

HUMANITY.

GENTLENESS, which belongs to virtue, is to be carefully diſtinguiſhed from the mean ſpirit of cowards, and the fawning aſſent of ſycophants.—It renounces no juſt right from fear:—it gives up no important truth from flattery:—it is indeed not only conſiſtent with a firm mind, but it neceſſarily requires a manly ſpirit and a fixed principle in order to give it any real value.

It ſtands oppoſed to harſhneſs and ſeverity,—to pride and arrogance,—to violence and oppreſſion:—it is, properly, that part of the real virtue

tue charity, which makes us unwilling to give pain to any of our brethren.—It corrects whatever is offenſive in our manners, and by a conſtant train of humane attentions, ſtudies to alleviate the burden of common miſery.—Its office is therefore extenſive;—it is continually in action, when we are engaged in intercourſe with men.—It ought to form our addreſs, to regulate our ſpeech, and to diffuſe itſelf over our whole behaviour.

That gentleneſs which is characteriſtic of a good man, has, like every other virtue, its ſeat in the heart.—In that unaffected civility which ſprings from a gentle mind, there is a charm infinitely more powerful than in all the ſtudied manners of the moſt finiſhed courtier.

It is founded on a ſenſe of what we owe to him who made us, and to the common nature of which we all ſhare.—It ariſes from reflection on our own failings and wants; and form juſt views of the condition and duty of man.—It is native feeling heightened and improved by principle. It is the heart which eaſily relents; which feels for every thing that is human; and is backward and ſlow to inflict the leaſt wound.

It

It is affable in its addreſs, and mild in its demeanour; ever ready to oblige, and be obliged by others; breathing habitual kindneſs towards friends, courteſy to ſtrangers, long ſuffering to enemies.

It exerciſes authority with moderation;—adminiſters reproof with tenderneſs;—confers favours with care and modeſty.—It is unaſſuming in opinion, and temperate in zeal.—It contends not eagerly about trifles; ſlow to contradict, and ſtill ſlower to blame; but prompt to allay diſſention and reſtore peace.—It neither intermeddles unneceſſarily with the affairs, nor pries inquiſitively into the ſecrets of others.—It delights above all things to alleviate diſtreſs; and, if it cannot dry up the falling tear, to ſoothe at leaſt the grieving heart.

Where it has not the power of being uſeful, it is never burdenſome.—It ſeeks to pleaſe rather than ſhine and dazzle, and conceals with care that ſuperiority, either of talents or of rank, which are oppreſſive to thoſe who are beneath it It is the great avenue to mutual enjoyment: amidſt the ſtrife of interfering intereſts, it tempers the violence of contention, and keeps

keeps alive the ſeeds of harmony.—It ſoftens animoſities, renews endearments, and renders the countenance of man a refreſhment to man. It prepoſſeſſes and wins every heart.—It perſuades when every other argument fails; often diſarms the fierce, and melts the ſtubborn.

To the man of humanity the world is generally diſpoſed to aſcribe every other good quality; of its influence all in ſome degree partake, and therefore all love it.

The man of this character riſes in the world without ſtruggle, and flouriſhes without envy: his misfortunes are univerſally lamented, and his failings are eaſily forgiven. The inward tranquillity which it promotes is the firſt requiſite of every pleaſurable feeling. It is the calm and clear atmoſphere, the ſerenity and ſunſhine of the mind.

Attacked by great injuries, the man of mild and gentle ſpirit will feel what human nature feels; and will defend and reſent as his duty allows him: but to ſlight provocations he is happily ſuperior.—Inſpired with noble ſentiments, taught to regard, with indulgent eye,

the

the frailties of men, the omiſſions of the careleſs, the follies of the imprudent, and the levity of the fickle; he retreats into the calmneſs of his ſpirit, as into an undiſturbed ſanctuary, and quietly allows the uſual current of life to hold its courſe.

HUMILITY IN COMPANY.

OF all the qualifications for converſation, humility, if not the moſt brilliant, is the ſafeſt, the moſt amiable, and the moſt feminine. The affectation of introducing ſubjects with which others are unacquainted, and of diſplaying talents ſuperior to the reſt of the company, is as dangerous as it is fooliſh.

There are many who never can forgive another for being more agreeable and more accompliſhed than themſelves, and who can pardon any offence rather than an eclipſing merit. The fable of the nightingale ſhould be ever had in remembrance, as it conveys a moſt uſeful leſſon replete with valuable inſtructions. Had the ſilly warbler conquered his vanity, and reſiſted the

the temptation of ſhewing a fine voice, he might have eſcaped the talons of the hawk. The melody of his ſinging was the cauſe of his deſtruction; his merit brought him into danger, and his vanity coſt him his life.

HUMOUR.

HUMOUR, though often miſtaken for wit, is a very different quality. It makes our company much ſolicited; but we ſhould be cautious in indulging it. It is often a great enemy to delicacy, and a ſtill greater one to dignity of character. It may ſometimes gain applauſe, but will never procure reſpect.

INDUSTRY.

DILIGENCE, and proper improvement of time, are material duties of the young. To no purpoſe are they endued with the beſt abilities, if they want activity for exerting them.—In youth the habits of induſtry are moſt eaſily

eaſily acquired.—In youth the incentives to it are the ſtrongeſt; from ambition and from duty, from emulation and hope, all the proſpects which the beginning of life affords.

Induſtry is not only the inſtrument of improvement, but the foundation of pleaſure. He who is a ſtranger to it may poſſeſs, but cannot enjoy. For it is labour only which gives reliſh to pleaſure.—It is the appointed vehicle of every good to man.—It is the indiſpenſible condition of our poſſeſſing a ſound mind in a ſound body.

We ſhould ſeek to fill our time with employments which may be reviewed with ſatisfaction. The acquiſition of knowledge is one of the moſt honourable occupations of youth. The deſire of it diſcovers a liberal mind, and is connected with many accompliſhments, and many virtues. But though our train of life ſhould not lead us to ſtudy, the courſe of education always furniſhes proper employments to a well-diſpoſed mind. Whatever we purſue, we ſhould be emulous to excel.

Generous ambition and ſenſibility to praiſe, are, eſpecially at the youthful period, among the

the marks of virtue. We never ought to think that any affluence of fortune, or any elevation of rank, exempts us from the duties of application and induſtry; induſtry is the law of our being; it is the demand of nature, of reaſon, and of God.

INTENT OF RELIGION.

IF there be any principle fully aſcertained by religion; it is, that this life was intended for a ſtate of trial and improvement to man. His preparation for a better world required a gradual purification, carried on by ſteps of progreſſive diſcipline. The ſituation here aſſigned him was ſuch as to anſwer this deſign, by calling forth all his active powers, by giving full ſcope to his moral diſpoſitions, and bringing to light his whole character. Hence it became proper, that difficulty and temptation ſhould ariſe in the courſe of his duty; ample rewards were promiſed to virtue; but theſe rewards were left, as yet, in obſcurity and diſtant proſpect.

The impreſſions of ſenſe were ſo balanced againſt immortality, as to allow a conflict between

tween faith and ſenſe,—between conſcience and deſire,—between preſent pleaſure and future good. In this conflict the ſouls of good men are tried,—improved and ſtrengthened:—in this field their honours are reaped;—here are formed the capital virtues of fortitude, temperance, and ſelf-denial;—moderation in proſperity, patience in adverſity, ſubmiſſion to the will of God, charity and forgiveneſs to men amidſt the various competitions of worldly intereſt.

LOVE OF JUSTICE.

A SENSE of juſtice ſhould be the foundation of all our ſocial qualities. In our moſt early intercourſe with the world, and even in our moſt youthful amuſements, no unfairneſs ſhould be found. That ſacred rule of doing all things to others, according as we wiſh they would do unto us, ſhould be engraved on our minds. For this end, we ſhould impreſs ourſelves with a deep ſenſe of the original, and natural equality of men.

Whatever advantages of birth or fortune we poſſeſs, we ought never to diſplay them with an oſtentatious

oſtentatious ſuperiority. We ſhould leave the ſubordinations of rank, to regulate the intercourſe of more advanced years.—In youth it becomes us to act among our companions, as man with man. We ſhould remember how unknown to us are the viciſſitudes of the world; and how often they, on whom ignorant and contemptuous young men once looked down with ſcorn, have riſen to be their ſuperiors in future years.

SELF-KNOWLEDGE.

TO acquire a thorough knowledge of ourſelves, is an attainment no leſs difficult than important. For men are generally unwilling to ſee their own imperfections; and when they are willing to enquire into them, their ſelf-love impoſes upon their judgment. Their intercourſe with one another aſſiſts their deluſion, to which, of themſelves, they are prone.

For the ordinary commerce of the world, is a commerce of flattery and falſehood; where reciprocally they deceive and are deceived,

where

where every one appears under an aſſumed form, profeſſes eſteem, which he does not feel, and beſtows praiſe in order to receive it.

There are three characters which every man ſuſtains; and theſe often extremely different from one another. One which he poſſeſſes is his own opinion;—another, which he carries in eſtimation of the world;—and a third, which he bears in the judgment of God:—it is only the laſt which aſcertains what he really is. Whether the character which the world forms of him, be above or below truth, it imports not much to know. But it is of eternal conſequence, that the character which a man poſſeſſes in his own eyes, be formed upon that which he bears in the ſight of God.

He ſhould enquire, after laying aſide all partiality for himſelf, and exploring the heart with ſuch accurate ſcrutiny, as may bring all hidden defects to light, whether he be not conſcious, that the fair opinion which the world entertains of him, is founded on their partial knowledge, both of his abilities and virtues.—He ſhould be willing that all his actions ſhould be publicly canvaſſed.—He ſhould bear to have his thoughts laid open.

When

When he has kept from vice, it ſhould be known whether his innocence proceeded from purity of principle, or from worldly motives; —whether any malignity or envy riſes within him, when he compares his own condition with that of others.—He ſhould enquire whether he has been as ſollicitous to regulate his heart, as to preſerve his manners from reproach;—profeſſing himſelf a Chriſtian, whether the ſpirit of Chriſt has appeared in his conduct;—declaring that he hopes for immortality, whether that hope ſurmounted undue attachment to the preſent life.

Such inveſtigation, ſeriouſly purſued, may produce to every man many diſcoveries of himſelf; diſcoveries, not pleaſing, perhaps, to vanity, but ſalutary and uſeful. For he can only be a flatterer, but no true friend to himſelf, who aims not at knowing his own defects, as well as virtues.

CHEERFULNESS OF OLD AGE, AND LEVITY OF YOUTH, CONTRASTED.

CHEERFULNESS, in old age, is graceful. It is the natural concomitant of virtue. But this is widely different from the levity of youth. Many things are allowable in that early period, which, in maturer years, would deſerve cenſure; but which, in old age, become both ridiculous and criminal.--By awkwardly affecting to imitate the manners, and to mingle in the vanities of the young; as the aged depart from the dignity, ſo they forfeit the privileges of grey hairs. But if by follies of this kind they are degraded, they are expoſed to much deeper blame, by deſcending to vicious pleaſure, and continuing to hover round thoſe ſinful gratifications to which they were once addicted.

Amuſement and relaxation the aged require and may enjoy: but they ſhould conſider well by every intemperate indulgence they accelerate decay; inſtead of enlivening, they oppreſs and precipitate their declining ſtate.

PUBLIC

PUBLIC LIFE,

ITS INCONVENIENCIES.

HE who lives always in public cannot live to his own ſoul. Converſation and intercourſe with the world is, in ſeveral reſpects, an education for vice. From earlieſt youth we are accuſtomed to hear riches and honour extolled as the chief poſſeſſions of man, and propoſed to us as the principal aim of our future purſuits. We are trained up to look with admiration on the flattering marks of diſtinction which they beſtow. In queſt of thoſe fancied bleſſings, we ſee the multitude around us eager and fervent. Principles of duty we may, perhaps, hear ſometimes inculcated; but we ſeldom behold them brought in competition with worldly profit.

The ſoft names and plauſible colours under which deceit, ſenſuality, and revenge are preſented to us in common diſcourſe, weaken, by degrees, our natural ſenſe of the diſtinction be-

tween good and evil. We often meet with crimes authorized by high examples, and rewarded with the careſſes and ſmiles of the world. We diſcover, perhaps, at laſt, that thoſe whom we are taught to reverence and to regard as our patterns of conduct, act upon principles no purer than thoſe of others.

L O V E.

WHAT is commonly called love amongſt the women, is rather gratitude, and a partiality to the man who prefers any individual to the reſt of the ſex; ſuch a man ſhe often marries with little of either perſonal eſteem or affection. Indeed without an unuſual ſhare of natural ſenſibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

For love is not to begin on the part of the female, but entirely to be the conſequence of a man's attachment to her. Nature has therefore as wiſely and benevolently aſſigned to the tender ſex, a greater flexibility of taſte on this ſubject.

Some

Some agreeable qualities recommend a gentleman to common good liking, and friendſhip. In the courſe of acquaintance, he contracts an attachment. When a woman perceives it, it excites her gratitude; this riſes into preference, and this preference, perhaps, at laſt advances to ſome degree of attachment, eſpecially if it meets with croſſes and difficulties; for theſe, and a ſtate of ſuſpenſe are very great incitements to attachment, and are the food of love in both ſexes.

The effects of love among men are diverſified by their different tempers. An artful man may counterfeit every one of them ſo, as eaſily to impoſe on a young girl of an open, generous, and feeling heart, if ſhe is not extremely on her guard. The fineſt parts of ſuch a girl may not always prove ſufficient for her ſecurity. *The dark and crooked paths of cunning are unſearchable, and inconceivable to an honourable and elevated mind.*

ARTFUL SENTIMENTAL LOVER.

THE man verſed in the wiles of deceit puts on the maſk of plauſibility and virtue, and, by theſe means, diſarms the object of his attention and apparent adminiſtration of her prudence, lays her apprehenſions aſleep, and involves her in miſery: miſery the more inevitable, becauſe unſuſpected. For ſhe who apprehends no danger, will not think it neceſſary to be always upon her guard; but will rather invite than avoid the ruin which comes under ſo ſpecious and ſo fair a form.

One of theſe ſentimental lovers will not ſcruple very ſeriouſly to aſſure a credulous girl, that her unparalelled merit entitles her to the adoration of the whole world; and that the univerſal homage of mankind is nothing more than the unavoidable tribute extorted by her charms.

But ſhe ſhould reflect, that he who endeavours to intoxicate her with adulation, intends one day moſt effectually to humble her. For an artful

ful man has always a ſecret deſign to pay himſelf in future for any preſent ſacrifice. If he has addreſs and conduct, and the object of his purſuit much vanity, and ſome ſenſibility, he ſeldom fails of ſucceſs; for ſo powerful will be his aſcendency over her mind, that ſhe will ſoon adopt his notions and opinions.

The lover, deeply verſed in all the obliquities of fraud, and ſkilled to wind himſelf into every avenue of the heart which indiſcretion has left unguarded, ſoon diſcovers on which ſide it is moſt acceſſible.—He avails himſelf of this weakneſs by addreſſing her in a language exactly conſonant to her own ideas.—He attacks her with her own weapons, and oppoſes, if a ſentimental girl, rhapſody to ſentiment.—He profeſſes ſo ſovereign a contempt for the paltry concerns of money, that ſhe thinks it her duty to reward him for ſo generous a renunciation.---Every plea he artfully advances of his own unworthineſs, is conſidered by her as a freſh demand, that her gratitude muſt anſwer.—And ſhe makes it a point of honour to ſacrifice to him that fortune which he is too noble to regard.

Theſe profeſſions of humility are the common artifices of the vain, and theſe proteſtations of generoſity the refuge of the rapacious.

EFFECTS OF HONOURABLE LOVE.

A MAN of delicacy oft betrays his paſſion by his too great anxiety to conceal it; eſpecially if he has little hopes of ſucceſs. True love, in all its ſtages, ſeeks concealment, and never expects ſucceſs—It renders a man not only reſpectful, but timid, to the higheſt degree, in his behaviour to the woman he loves.

To conceal the awe he ſtands in of her, he may ſometimes affect pleaſantry, but it ſits awkwardly on him; and he quickly relapſes into ſerioufneſs, if not dullneſs.—He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties.—Like a perſon conſcious of guilt, he is jealous that every eye obſerves him; and to avoid this, he ſhuns all the little obſervances of common gallantry.

His

His heart and his character will be improved in every reſpect by his attachment.—His manners will become more gentle, and his converſation more agreeable; but diffidence and embarraſſment will always make him appear to diſadvantage in the company of his miſtreſs. If the faſcination continues long, it will depreſs his ſpirit, and extinguiſh every vigorous and manly principle of his mind.

MALE COQUETRY.

MALE coquetry is much more inexcuſable than female, as well as more pernicious; but it is rare in this country. Very few men will give themſelves the trouble to gain, or retain any woman's affections, unleſs they have views on them either of an honourable or diſhonourable kind.

Men employed in the purſuits of buſineſs, ambition or pleaſure, will not give themſelves the trouble to engage a woman's affections, merely from the vanity of conqueſt, and of triumphing

triumphing over the heart of an innocent and defenceleſs girl.

A man of parts, ſentiment, and addreſs, if he lays aſide all regard to truth and humanity, may engage the heart of fifty women at the ſame time; and may likewiſe conduct his coquetry with ſo much art, as to put it out of the power of any of them to ſpecify a ſingle expreſſion that could be ſaid to be directly expreſſive of love.

This ambiguity of behaviour, *this art of keeping one in ſuſpenſe*, is the great ſurety of coquetry of both ſexes.—It is the more cruel in men, becauſe they can carry it what length they pleaſe, and continue it as long as they pleaſe, without the women being ſo much as at liberty to complain or expoſtulate; whereas men can break the chain, and force women to explain whenever they become impatient of their ſituation.

But as a woman in this country may eaſily prevent the firſt impreſſions of love, every motive of prudence and delicacy ſhould make her guard her heart againſt them, till ſuch time as ſhe has received the moſt convincing proofs of the

the attachment of a man of ſuch merit as will juſtify a reciprocal regard. She ſhould ſtudiouſly labour to poſſeſs ſuch high principles of honour and generoſity, as will render her incapable of deceiving, and, at the ſame time, to poſſeſs that acute diſcernment which may ſecure her againſt being deceived.

MAN OF THE WORLD.

HE pretends that virtue is, at leaſt, a reſpectable and honoured name, while piety ſounds meanly in his ears—and claims to be a man of honour.—He reſts upon humanity—public ſpirit—probity—and truth.—He arrogates to himſelf all the manly and active virtues:—but devout affections and religious duties he treats with contempt, as founded on ſhadowy ſpeculation, and fit to employ the attention only of weak and ſuperſtitious minds.—Hence this neglect of piety argues depravity of ſoul—infers an irregular diſcharge of the duties of morality, and diſcovers a cold and hard heart,

He who acts from worldly wiſdom lays principle aſide, and truſt his defence to his art and ability. He avails himſelf of every advantage which his knowledge of the world ſuggeſts—he attends to nothing but what he conſiders as his intereſt; and uconfined by conſcience, purſues it by every courſe which promiſes him ſucceſs.

Perſons of this character condemn themſelves to live a moſt unquiet life;—they paſs their days in perpetual anxiety,—liſteningto every motion,—ſtartled by every alarm,—changing their meaſures on every new occurrence,—and when diſtreſs breaks in over all their defences, they are left under it hopeleſs and diſconſolate.

MAN'S REAL DEPENDENCE.

MAN ſhould proceed with caution and circumſpection through a world, where evil ſo frequently lurks under the form of good.—To be humble and modeſt in opinion,—to be vigilant and attentive in conduct,—to diſtruſt fair appearances,—and to reſtrain raſh deſires—are

inſtructions

inſtructions which the darkneſs of his preſent ſtate ſhould ſtrongly inculcate.

God hath appointed his ſituation to be ſo ambiguous in order both to call forth the exertion of thoſe intelligent powers which he hath given him, and to enforce his dependence on his gracious aid.—Surrounded by ſo many bewildering paths, among which the wiſeſt are ready to ſtray, he ſhould earneſtly implore, and thankfully receive that divine illumination which is promiſed to the pious and humble.

What muſt be the fate of him who looks not up to Heaven for direction, nor properly exerts the reaſon which God hath given him?—who brings neither patience nor attention to the ſearch of true happineſs?—who applies to no other counſellor than preſent pleaſure, and with a raſh and credulous mind delivers himſelf up to every ſuggeſtion of deſire?

DEVOUT

DEVOUT MAN.

HIS veneration is not confined to acts of immediate worſhip. It is the habitual temper of his ſoul. No place and no object appear to him void of God.—When he ſurveys this vaſt univerſe, where beauty and goodneſs are every where predominant;—when he reflects on the numberleſs multitudes of creatures, who, in their different ſtations enjoy the bleſſings of exiſtence;—and when, at the ſame time, he looks up to an univerſal father, who hath thus filled creation with life and happineſs; his heart glows within him. He looks forward to immortality, and diſcovers the higheſt ſubjects of gratitude.—He views himſelf as a guilty creature, whom divine benignity has received into grace, whoſe forfeited hopes it has reſtored, and to whom it has opened the moſt glorious proſpect of future felicity.—He contemplates with aſtoniſhment the labours of the Son of God, in accompliſhing redemption for men, and his ſoul overflows with thankfulneſs to him.

To inferior enjoyments, he allots inferior and ſecondary attachments.—He diſclaims not every earthly affection.—He pretends not to renounce all pleaſure in the comforts of this preſent ſtate. —Such an unnatural renunciation humanity forbids, and religion cannot require.—But from theſe he expects not ſupreme bliſs.—He diſcerns the vanity which belongs to them all; and beyond the circle of mutable objects, which ſurround him, he aſpires after ſome principles of more perfect felicity, which ſhall not be ſubject to change or decay.

But where is this complete and permanent good to be found? Ambition purſues it in courts and palaces, and returns from the purſuit loaded with ſorrows.—Pleaſure ſeeks it among ſenſual joys, and retires with the confeſſion of diſappointment.

After exploring heaven and earth for happineſs, to the devout man they ſeem a mighty void, a wilderneſs of ſhadows, where all would be empty and unſubſtantial without God. —*True happineſs* dwells only with God.

MEN AND WOMEN.

HOW DIFFERING IN POINT OF UNDERSTANDING.

WOMEN generally have quicker perceptions; men have juſter ſentiments.—Women conſider how things may be prettily ſaid; men how they may be properly ſaid.—In women (young ones at leaſt) ſpeaking accompanies, and ſometimes precedes reflection; in men reflection is the antecedent.

Women ſpeak to ſhine or pleaſe; men to convince or confute.—Women admire what is brilliant; men what is ſolid.—Women prefer an extemporaneous ſally of wit, or a ſparkling effuſion of fancy, before the moſt accurate reaſoning, or the moſt laborious inveſtigation of facts.

In literary compoſition women are pleaſed with point, turn, and antitheſis; men with obſervation, and a juſt deduction of effects from their cauſes.—Women are fond of incidents; men of argument.—Women admire paſſionately;

ly; men cautiouſly.—One ſex will think it betrays a want of feeling to be moderate in their applauſe; the other will be afraid of expoſing a want of judgment by being in raptures with any thing.—Men refuſe to give way to the emotions they actually feel; while women ſometimes affect to be tranſported beyond what the occaſion will juſtify.

The women of this country were not ſent into the world to ſhun ſociety but embelliſh it;—they were not deſigned for wilds and ſolitudes, but for the amiable and endearing offices of ſocial life.—They have uſeful ſtations to fill, and important characters to ſuſtain.—They are of a religion which does not impoſe penances, but enjoins duties; a religion of perfect purity, but of perfect benevolence alſo,—a religion which does not condemn its followers to indolent ſecluſion from the world, but aſſigns them the more dangerous, though more honourable province of living uncorrupted in it. In fine, a religion, which does not direct them to fly from the multitude, that they may do nothing, but which poſitively forbids them to follow a multitude to do evil.

MARRIAGE.

THERE is nothing which renders a woman more deſpicable than her thinking it eſſential to happineſs to be married. Beſides the groſs indelicacy of the ſentiment, it is a falſe one, as thouſands of women have experienced. But a married ſtate, if entered into from proper motives of eſteem and affection, is the happieſt, makes women the moſt reſpectable in the eyes of the world, and the moſt uſeful members of ſociety. Care ſhould be taken not to relinquiſh the eaſe and independence of a ſingle life, to become the ſlaves of a fool, or a tyrant's caprice.

Love is very ſeldom produced at firſt ſight; at leaſt, in that caſe, it muſt have a very unjuſtifiable foundation. True love is founded on eſteem, in a correſpondence of taſtes and ſentiments, and ſteals on the heart imperceptibly. Therefore, before the affections come to be in the leaſt engaged to any man, women ſhould examine their tempers, their taſtes, and their hearts

hearts *very ſeverely*; and ſettle in their own minds, what are the requiſites to their happineſs in a married ſtate; and, as it is almoſt impoſſible that they ſhould get every thing they wiſh, they ſhould come to a ſteady determination what they are to conſider as eſſential, and what may be ſacrificed.

Should they have hearts diſpoſed by nature for love and friendſhip, and poſſeſs thoſe feelings which enable them to enter into all the refinements and delicacies of theſe attachments, matters ſhould be well conſidered before they give them any indulgence.

Should they have the misfortune to have ſuch tempers, and ſuch ſentiments deeply rooted in them; ſhould they have ſpirit and reſolution to reſiſt the ſollicitations of vanity, the perſecution of friends: and can they ſupport the proſpect of the many inconveniences attending the ſtate of an old maid, then they may indulge themſelves in that kind of ſentimental reading and converſation, which is moſt correſpondent to their feelings.

But if it is found, on a ſtrict ſelf-examination, that marriage is abſolutely eſſential to their happineſs,

happineſs, the ſecret ſhould be kept inviolable in their own boſoms;—but they ſhould ſhun, as they would do the moſt fatal poiſon, all that ſpecies of reading and converſation, which warms the imagination, which engages and ſoftens the heart, and raiſes the taſte above the level of common life. If they do otherwiſe, let them conſider the terrible conflict of paſſions this may afterwards raiſe in their breaſts.

If this refinement once takes deep root in their minds, and they do not mean to obey its dictates, but marry from vulgar and mercenary views, they may never be able to eradicate it entirely, and then it will embitter all their married days. Inſtead of meeting with ſenſe,—tenderneſs,—delicacy,—a lover,—a friend,—an equal companion in an huſband, they may be tried with inſipidity and dulneſs;—ſhocked with indelicacy;—and mortified by indifference.

To avoid theſe complicated evils, joined to others which may ariſe from the opinion of the world relative to the infelicity thence ariſing; women, who are determined, at all events, to marry, ſhould have all their reading and amuſements of ſuch a kind, as do not affect the heart nor the

the imagination, except in the way of wit and humour.

Whatever are a woman's views in marrying, ſhe ſhould take every poſſible precaution to prevent being diſappointed. If fortune, and the pleaſure it brings be her aims, the principal ſecurity ſhe can have for this will depend on her marrying a good natured, generous man; who deſpiſes money, and who will let her live where ſhe can beſt enjoy that pleaſure, that pomp, and parade of life for which ſhe married him.

In order to enſure felicity, it is difficult to point out in the married ſtate the moſt effectual method; nor can we adviſe whom a woman ſhould marry, but we may with great confidence adviſe whom ſhe ſhould not marry.

A companion that may entail any hereditary diſeaſe on poſterity, particularly madneſs ſhould be avoided. Such riſque is the height of imprudence and highly criminal.

A woman ſhould not marry a fool; he is the moſt *intractable* of all animals; he is led by his paſſions and caprices, and is incapable of hearing

ing the voice of reaſon. Beſides it may probably too hurt a woman's vanity to have an huſband, for whom ſhe has reaſon to bluſh and tremble every time he opens his lips in company.

But the worſt circumſtance that attends a fool, is his conſtant jealouſy of his wife's being thought to govern him. This renders it impoſſible to lead him; and he is continually doing abſurd and diſagreeable things, for no other reaſon but to ſhew he dare do them.

A rake is always a ſuſpicious huſband, becauſe he has only known the moſt worthleſs of the ſex.

Women, who have a ſenſe of religion, ſhould not think of huſbands who have none. If they have tolerable underſtandings, they will be glad that their wives have religion, for their own ſakes, and for the ſake of their familes; but it will ſink them in their eſteem.

If they are weak men, they will be continually ſhocking and teaſing them about their principles.

A ſudden

A ſudden ſally of paſſion ſhould never be given way to, and dignified with the name of love.—Genuine love is not founded on caprice; it is founded in nature, or honourable views;—on virtue—on ſimiliarity of taſtes—and ſympathy of ſouls.

In point of fortune, which is neceſſary to the happineſs of both, a competency is requiſite. But what that competency may be, can only be determined by their own taſtes. If they have enough between them, as will ſatisfy all demands, it is ſufficient.

Marriage will at once diſpel the enchantment raiſed by external beauty; but the virtues and graces that firſt warmed the heart, that reſerve, and delicacy which always left the lover ſomething further to wiſh, and often made him doubtful of his miſtreſs's ſenſibility and attachment, may and ought ever to remain.

The tumult of paſſion will naturally ſubſide; but it will be ſucceeded by an endearment that affects the heart in a more equal, more ſenſible, and more tender manner.

TRUE

TRUE MEEKNESS.

MEEKNESS, like moſt other virtues, has certain limits, which it no ſooner exceeds than it becomes criminal. She who hears innocence maligned without vindicating it,—falſehood aſſerted without contradicting it,—or religion profaned without reſenting it, is not gentle, but wicked.

Meekneſs is imperfect, if it be not both active and paſſive; if it will not enable us to ſubdue our own paſſions and reſentments, as well as qualify us to bear patiently the paſſions and reſentments of others. If it were only for mere human reaſons, it would turn to a profitable account to be patient; nothing defeats the malice of an enemy like the ſpirit of forbearance; the return of rage for rage cannot be ſo effectually provoking.

True gentleneſs, like an impenetrable armour, repels the moſt pointed ſhafts of malice: they cannot pierce through this vulnerable ſhield,

but

but either fall hurtleſs to the ground, or return to wound the hand that ſhot them.

A meek ſpirit will not look out of itſelf for happineſs, becauſe it finds a conſtant banquet at home; yet, by a ſort of divine alchymy, it will convert all external events to its own profit; and be able to deduce ſome good, even from the moſt unpromiſing, it will extract comfort and ſatisfaction, from the moſt barren, circumſtances; "It will ſuck honey out of the rock, "and oil out of the flinty rock."

Meekneſs may be called the pioner of all the other virtues, which levels every obſtruction; and ſmooths every difficulty that might impede their entrance, or retard their progreſs.—Honours and dignities are tranſient;—beauty and riches frail and fugacious;—but this amiable virtue is permanent. And ſurely the truly wiſe would wiſh to have ſome one profeſſion, which they might call their own in the ſevereſt exigencies. This can only be accompliſhed by acquiring and maintaining that calm and abſolute ſelf-poſſeſſion, which, as the world had no hand in giving, ſo it cannot, by the moſt malicious exertion of its power, take away.

MIDDLE

MIDDLE AGE.

AS we advance from youth to middle age, a new field of action opens, and a different character is required.—The flow of gay and impetuous ſpirits begins to ſubſide.—Life gradually aſſumes a graver coſt; the mind a more ſedate and thoughtful turn.—The attention is now transferred from pleaſure to intereſt; that is, to pleaſure, diffuſed over a wider extent, and meaſured by a larger ſcale.

Formerly, the enjoyment of the preſent moment occupied the whole attention. Now, no action terminates alternately in itſelf, but refers to ſome more diſtant aim.—Wealth and power, the inſtruments of laſting gratification, are now coveted more than any ſingle pleaſure;—prudence and foreſight lay their plan;—induſtry carries on its patient efforts;—activity puſhes forward;—addreſs winds around;—here, an enemy is to be overcome;—there, a rival to be diſplaced;—competitions warm;—and the ſtrife the world thickens on every ſide.

THE

THE UNION OF PIETY AND MORALITY.

THIS forms the conſiſtent, the graceful, the reſpectable character of the real chriſtian, the man of true worth. Either of them left out, one ſide of the character is only fair; the other ſide will be always open to much reproach. Hence we diſhonour ourſelves, and do great injuſtice to religion: as by diviſion it is expoſed to the cenſure of the world.

The unbeliever will ſcoff at ſuch piety, where he ſees neglect of moral duties. The bigot will decry all morality, where he ſees a pretence of virtue, though a contempt of God. Whereas he who fears God, and is at the ſame time juſt and beneficent to men, exhibits religion to the world with full propriety.—His character is above reproach.—It is at once amiable and venerable.—Malice itſelf is afraid to attack him; and even the worſt men reſpect and honour him in their hearts. He who fails materially either in piety, or virtue, is always obnoxious to the anguiſh of remorſe.

NEGLECT OF RELIGION.

WHERE Religion is neglected there can be no regular or ſteady practice of the duties of morality. The character will be often inconſiſtent; and virtue, placed on a baſis too narrow to ſupport it, will be always looſe and tottering. For ſuch is the propenſity of our nature to vice, ſo numerous are the temptations to a relaxed and immoral conduct, that ſtronger reſtraints than thoſe of mere reaſon, are neceſſary to be impoſed on man.

The ſenſe of right and wrong, the principle of honour, or the inſtinct of benevolence, are barriers too feeble to withſtand the ſtrength of paſſion. For the heart wounded by ſore diſtreſs, or agitated by violent emotions, ſoon diſcovers; that virtue without religion is inadequate to the government of life. It is deſtitute of its proper guard—of its firmeſt ſupport—of its chief encouragement.—It will ſink under the weight of misfortune,—or will yield to the ſolicitations of guilt.

Humanity

Humanity ſeconded by piety renders the ſpring from whence it flows of courſe more regular and conſtant. In ſhort, withdraw religion and you ſhake all the pillars of morality. In every heart you weaken the influence of virtue: and among the multitude, the bulk of mankind, you overthrow its power.

OLD MAID.

IT is to be lamented that ſo univerſal a ſtigma ſhould fall upon that ſtate, called antiquated virginity; and that thoſe whoſe *unhappy* lot it is ſhould experience ſuch general deriſion. It is a miſtaken notion, though, to conclude that it always ariſes in conſequence of the ſituation of ſuch individuals; it often originates from their own peculiar conduct.

Being unable to bear with becoming fortitude their forlorn and unprotected allotment in life, chagrin and peeviſhneſs are apt to infect their tempers; and they too feverely feel the great difficulty of making a tranſition with dignity,

and cheerfulneſs, from the period of youth, beauty, admiration, and reſpect, into the calm, ſilent, unnoticed retreat of declining years.

For we ſee ſome unmarried women of active vigorous minds and great vivacity of ſpirits degrading themſelves; ſometimes by entering into a diſſipated courſe of life, unſuitable to their years, and expoſing themſelves to the ridicule of girls, who might have been their grand children;—ſometimes by oppreſſing their acquaintances by impertinent intruſions into their private affairs;—and ſometimes by being the propagators of ſcandal and defamation.

All this is owing to an exuberant activity of ſpirit; which, if it had found employment at home, would have rendered them reſpectable and uſeful members of ſociety.

We ſee other women, in the ſame ſituation, gentle, modeſt, bleſt with ſenſe, taſte, delicacy, and every milder feminine virtue of the heart, but of weak ſpirits, baſhful and timid. Them we ſee ſinking into obſcurity and inſignificance, and gradually loſing every elegant accompliſhment; for this evident reaſon, that they are not united to a partner who has ſenſe and worth,

and

and taſte to know their value;—one who is able to draw forth their concealed qualities, and ſhew them to advantage;—who can give that ſupport to their feeble ſpirits which they ſtand ſo much in need of,—and who, by his affection and tenderneſs, might make ſuch a woman happy in exerting every talent, and accompliſhing herſelf in every elegant art that could contribute to his amuſement.

OLD AGE.

OLD Age is a ſtage of the human courſe, which every one hopes to reach; it is a period juſtly entitled to general reſpect. Even its failings ought to be touched with a gentle hand. For though in every part of life vexations occur; yet, in former years, either buſineſs, or pleaſure, ſerved to obliterate their impreſſion, by ſupplying occupation to the mind.

Old age begins its advances by diſqualifying men either from reliſhing the one, or for taking an active part in the other; while it withdraws their accuſtomed ſupports, it impoſes, at the ſame

time, the additional burden of growing infirmities.

In the former ſtages of their journey, hope continued to flatter them with many a fair and enticing proſpect; but as old age increaſes theſe illuſions vaniſh.—Life is contracted within a narrow and barren circle.—Year after year ſteals ſomewhat away from their ſtore of comfort,—deprives them of ſome of their antient friends,—blunts ſome of their powers of ſenſation,—and incapacitates them for ſome function of life.

The querulous temper, to them imputed, is to be conſidered as a natural infirmity, rather than a vice: the ſame apology cannot be made for that peeviſh diſguſt at the manners, and that malignant cenſure of the enjoyments, of the young, which is ſometimes found to accompany declining years.

It is too common to find the aged at declared enmity with the whole ſyſtem of preſent cuſtoms and manners; perpetually complaining of the growing depravity of the world, and of the aſtoniſhing vices and follies of the riſing generation.

tion. All things, according to them, are rushing fast into ruin. Decency and good order have become extinct; ever since that happy discipline, under which they spent their youth, has passed away.

Former follies vanish, and are forgotten. Those which are present, strike observation and sharpen censure. Had the depravation of the world continued to increase in proportion to those gloomy calculations, which, so many centuries past, have estimated each race as worse than the preceding; by this time, not one ray of good sense, nor one spark of piety and virtue, must have remained unextinguished among mankind.

PASSIONATE WOMAN.

A PASSIONATE woman's happiness is never in her own keeping;—it is the sport of accident and the slave of events.—It is in the power of her acquaintance,—her servants,—but chiefly her enemies;—and all her comforts lie at the mercy of others. So far from being willing

to learn of him who was meek and lowly, ſhe conſiders meekneſs as the want of a becoming ſpirit, and lowlineſs as a deſpicable and vulgar meanneſs.

An imperious woman will ſo little covet the ornament of a meek and quiet ſpirit, that it is the only ornament ſhe will not be ſollicitous to wear. But reſentment is a very expenſive vice. How dearly has it coſt its votaries, even from the ſin of Cain, the firſt offender of this kind? "It is cheaper (ſays a pious writer) to forgive and ſave the charges."

APPEARANCES OF PIETY.

THESE are often ſubſtituted in the place of the great duties of humanity and mercy.—Too many flatter themſelves with the hope of obtaining the friendſhip of their Creator, though they neglect to do juſtice to their fellow-creatures.

But ſuppoſed piety is an invention of their own, unknown to reaſon—unknown in the word of

of God.—For piety is a principle which regenerates the heart, and forms it to goodneſs.—If therefore, while piety ſeems ardent, morality ſhall decline; or if ever the regard to it ſhould totally fail—if, whilſt making prayers, no alms are given—if, whilſt we appear zealous for God, we are falſe or unjuſt to men—if we are hard or contracted in heart, ſevere in our cenſures, and oppreſſive in our conduct, then conclude what we have termed piety, was no more than an empty name, reſolving itſelf either into an hypocritical form of godlineſs—a tranſient impreſſion of ſerioufneſs—an accidental melting of the heart—or the deliberate refuge of a deluded and ſuperſtitious, but, at the ſame time, a corrupted mind. For all men, even the moſt depraved, are ſubject, more or leſs, to compunctions of conſcience.

MEN OF TRUE PLEASURE.

THE ſeat of enjoyment is the ſoul.—None but the temperate, the regular, and the virtuous know how to enjoy proſperity.—They bring to its comforts the manly reliſh of a ſound

uncorrupted mind.—They ſtop at the proper point before enjoyment degenerates into diſguſt, and pleaſure is converted into pain.—They are ſtrangers from thoſe complaints which flow from ſpleen, caprice, and all the fantaſtical diſtreſſes of a vitiated mind.—Purity and virtue heighten all the powers of human fruition.—Moderate and ſimple pleaſures reliſh high with the temperate.

Innocence confers eaſe and freedom on the mind; leaves it open to every pleaſing ſenſation; gives a lightneſs to the ſpirits, ſimilar to the native gaiety of youth and health;—for proſperity is redoubled to a good man by his generous uſe of it; it is reflected back upon him from every one whom he makes happy.

In the intercourſe of domeſtic affection,—in the attachment of friends,—the gratitude of dependents,—the eſteem and good will of all who know him,—he ſees bleſſings multiplied around him on every ſide; like a tree in the midſt of an inhabited country, affording to ſome friendly ſhelter; to others fruit, which is not only admired by all for its beauty, but bleſſed by the traveller for the ſhade, and by the hungry for the ſuſtenance it has given.

MAN OF PLEASURE.

TO a man of pleaſure every moment appears to be loſt, which partakes not of the vivacity of amuſement.—To connect one plan of gaiety with another is his ſole ſtudy, till in a very ſhort time nothing remains but to tread the ſame beat a round,—to enjoy what they have already enjoyed,—and to ſee what they have often ſeen.

Pleaſures thus drawn to the dregs become vapid and taſteleſs. What might have pleaſed long, if enjoyed with temperance and mingled with retirement, being devoured with ſuch eager haſte, ſpeedily ſurfeits and diſguſts. Hence, having run through a rapid courſe of pleaſure, after having glittered for a few years in the foremoſt line of public amuſements, ſuch men are the moſt apt to fly at laſt to a melancholy retreat; not led by religion or reaſon, but driven by diſappointed hopes and exhauſted ſpirits to the penſive concluſion, *that all is vanity*.

PLEASURE,

PLEASURE, SENSUAL AND SPIRITUAL.

THE refined pleaſures of a pious mind, are, in many reſpects, ſuperior to the coarſe gratifications of ſenſe;—they are pleaſures which belong to the higheſt powers and beſt affections of the ſoul; whereas the gratifications of ſenſe reſide in the loweſt region of our nature. To the one the ſoul ſtoops below its native dignity; the other raiſes it above itſelf. —The one leaves always a comfortleſs, often a mortifying remembrance behind it; the other is reviewed with applauſe and delight.—The pleaſures of ſome reſemble a foaming torrent; which, after a diſorderly courſe, ſpeedily runs out, and leaves an empty and offenſive channel: but the pleaſures of devotion reſemble the equable current of a pure river, which enlivens the fields through which it paſſes, and diffuſes verdure and fertility along its banks.

PLEASURES OF OLD AGE.

THOUGH, in old age, the circle of pleaſure is contracted, yet within its limits, many of thoſe enjoyments remain which are moſt grateful to human nature.

Temperate mirth is not extinguiſhed by advanced years;—the mild pleaſures of domeſtic life ſtill cheer the heart.—The entertainments of converſation and ſocial intercourſe continue unimpaired.—The deſire of knowledge is not abated by the frailty of the body, and the leiſure of old age affords many opportunities for gratifying that deſire.—The ſphere of obſervation and reflection is not ſo much enlarged by long acquaintance with the world, as to ſupply, within itſelf, a wide range of improving thought: whilſt the aged are engaged in ſuch employments as beſt ſuit the infirmities of their nature, they are ſurrounded, perhaps, with families, who treat them with attention and reſpect; they are honoured by their friends; their characters are eſtabliſhed, and are placed beyond the

the reach of clamour and the ſtrife of tongues; and, free from diſtracting cares, can calmly attend to their eternal intereſts.

No age is doomed to total infelicity, provided that we attempt not to do violence to nature, by ſeeking to extort from one age the pleaſures of another, and to gather in the winter of life thoſe flowers which were deſtined to bloſſom only in its ſummer or its ſpring.

PRESUMPTION.

THE conſtant concomitant of preſumption is ſelf-conceit and obſtinacy; and of all the follies incident to youth particularly, there are none which either deform its preſent appearance, or blaſt the proſpect of its future proſperity more than theſe. By checking its natural progreſs in improvement, they fix it in long immaturity, and frequently produce miſchiefs, which can never be repaired.

Theſe are the vices too commonly found among the young.—Big with enterprize, and elated

elated by hope, they reſolve to truſt for ſucceſs to none but themſelves.—Full of their own abilities, they deride the admonitions which are given them by their friends, as the timorous ſuggeſtions of age.—Too wiſe to learn,—too impatient to deliberate,—too forward to be reſtrained, they plunge with precipitate indiſcretion into the midſt of all the dangers with which life abounds.—Poſitive in opinion, and confident in their aſſertions, as they are at this period, the time will arrive when both men and things will appear in a different light. Many characters now admired, will ſink, by and by, in eſteem;—and many opinions of which they are at preſent moſt tenacious, will alter as they advance in years.

The glare of youthful preſumption which dazzles our eyes ſhould always be diſtruſted; we ſhould not abound in our own ſenſe, nor put ourſelves forward with too much eagerneſs; nor imagine that by the impetuoſity of juvenile ardour, ſyſtems can be overturned which have been long eſtabliſhed, or that the face of the world can be changed; but by patient and gradual progreſſion in improvement, we may in due time command laſting eſteem. But by aſſuming,

at preſent, a tone of ſuperiority to which we have no title, we ſhall diſguſt thoſe whoſe approbation it is moſt important to gain. Forward vivacity may fit us to be the companions of an idle hour. More ſolid qualities muſt recommend us to the wiſe, and mark us out for importance and conſideration in ſubſequent life.

DISSAPPOINTED PRIDE.

WHEN a man's ſufferings ariſes from the bad diſpoſitions of his own heart; when in the height of proſperity he is rendered miſerable ſolely by diſappointed pride, every ordinary motive for communication ceaſes. The violence of anguiſh drives him to confeſs a paſſion which renders him odious, and a weakneſs which renders him deſpicable.

In the eye of his family, every man wiſhes to appear reſpectable, and to cover from their knowledge whatever may vilify, or degrade him. Attacked or reproached abroad, he conſoles himſelf with his importance at home; and in domeſtic attachment and reſpect, ſeeks for

ſome

ſome compenſation for the injuſtice of the world. But the torments this folly occaſions forces him to break through all reſtraints, and publiſh his ſhame before thoſe from whom all men ſeek moſt to hide it.

All the evils which poverty, diſeaſe, or violence can conflict, and their ſtings will be found by far leſs pungent than thoſe which ſuch guilty paſſions dart into the heart. But thoſe diſorders, by ſeizing directly on the mind, attack human nature in its ſtrong hold, and cut off its laſt reſource. They penetrate to the very ſeat of ſenſation, and convert all the powers of thought into inſtruments of torture.

PRINCIPLE AND SENTIMENT CONTRASTED.

SENTIMENT and principle are often miſtaken for each other; though in fact they widely differ.—Sentiment is the virtue of ideas, and principle the virtue of action.—Sentiment has its ſeat in the head; principle in the heart.—Sentiment ſuggeſts fine harrangues, and ſubtle diſtinctions;

diſtinctions; principle conceives juſt notions, and performs good actions in conſequence of them.—Sentiment refines away the ſimplicity of truth, and the plainneſs of piety; and, as Voltaire, that celebrated wit, has remarked of his no leſs celebrated cotemporary Rouſſeau, "gives us virtue in words and vice in deeds"—Sentiment may be called the Athenian who *knew* what was right; and principle the Lacedemonian who *practiſed* it.

Theſe qualities may be exemplified from conſidering two characters beautifully drawn by the admirable pen of Milton.—Belial, who may be called, and not improperly, the Demon of ſentiment; and Abdiel, the Angel of principle.

BELIAL.

A fairer perſon loſt not heaven; he ſeemed
For dignity compoſed, and high exploit,
But all was falſe and hollow, tho' his tongue
Dropt manna, and could make the worſe appear
The better reaſon, to perplex and daſh
Matureſt counſels; for his thoughts were low,
To vice induſtrious, but to nobler deeds
Tim'rous and ſlothful; yet he pleaſed the ear.

ABDIEL.

ABDIEL.

——————— Faithful found
Among the faithleſs, faithful only he
Among innumerable falſe, unmoved,
Unſhaken, unſeduced, unterrified;
His loyalty he kept, his love, his zeal.
Nor number, nor example with him wrought
To ſwerve from truth, or change his conſtant mind,
Though ſingle.——

PROSPERITY.

A SINGLE diſappointment is ſufficient to embitter all the pleaſures of worldly proſperity. Though it might be expected, one in poſſeſſion of high power and ſtation ſhould diſregard ſlight injuries. But proſperity debilitates inſtead of ſtrengthening the mind.—Its common effect is, to create an extreme ſenſibility to the ſlighteſt wound.—It foments impatient deſires; and raiſes expectations which no ſucceſs can ſatisfy.—It foſters a falſe delicacy, which ſickens in

in the midſt of indulgence;—by repeated gratification, it blunts the feelings of men to what is pleaſing; and leaves them unhappily acute to whatever is uneaſy.

NECESSITY OF PRUDENCE IN EVERY STAGE OF LIFE.

AT the firſt ſetting out in life, eſpecially when yet unacquainted with the world and its ſnares, when every pleaſure enchants with its ſmile, and every object ſhines with the gloſs of novelty, youth ſhould beware of the ſeducing appearances which ſurround them; and recollect what others have ſuffered from the power of head-ſtrong deſire. If any paſſion be allowed, even though it ſhould be eſteemed innocent, to acquire an abſolute aſcendant, their inward peace will be impaired. But if any, which has the taint of guilt, they may date from that moment the ruin of their tranquility.

Nor with the ſeaſon of youth does the peril end. To the impetuoſity of youthful deſire, ſucceed the more ſober, but no leſs dangerous attachments

attachments of advancing years; when the paſſions which are connected with intereſt and ambition begin their reign, and too frequently extend their influence, even over thoſe periods of life which ought to be the moſt tranquil.

From the firſt to the laſt of man's abode on earth, the diſcipline muſt never be relaxed of guarding the heart from the dominion of paſſion. Eager paſſions and violent deſires were not made for man.—They exceed his ſphere. —They find no adequate object on earth;—and, of courſe, can be productive of nothing but miſery.

The certain conſequence of indulging them, is, that there ſhall come an evil day, when the anguiſh of diſappointment ſhall acknowledge that all which we enjoy availeth us nothing.

REDEMPTION.

THIS is one of the moſt glorious works of the Almighty—illuſtrious is the hour of the reſtoration of the world—the hour when from

from condemnation and misery, it emerged into happiness and peace.

In this hour, the long series of prophecies, visions, types, and figures was accomplished. This was the center in which they all met;—this the point to which they tended and verged, throughout the course of so many generations. —We behold the law and the prophets standing at the foot of the cross, and doing homage.—We behold Moses and Aaron bearing the ark of the covenant;—David and Elijah presenting the oracle of testimony;—we behold all the priests and sacrifices,—all the rites and ordinances,—all the types and symbols, assembled together to receive their consummation.—In this hour every rite assumed its significancy;— every prediction met its event; —every symbol displayed its correspondence.

REFORMATION.

THE rage for reformation commonly shews itself in a violent zeal for suppressing what is wrong, rather than in a prudent attention to establish what is right; but we shall never obtain

obtain a fair garden merely by rooting up weeds; we muſt alſo plant flowers: for the natural richneſs of the ſoil we have been clearing will not ſuffer it to lie barren, but whether it ſhall be vainly or benficially prolific, depends on the culture.

RELIGION.

THE ſpirit of true religion breathes gentleneſs and affability.—It gives a native unaffected eaſe to the behaviour.—It is ſocial, kind, and cheerful;—far removed from that gloomy and illiberal ſuperſtition which clouds the brow, ſharpens the temper, dejects the ſpirit, and teaches men to fit themſelves for another world, by neglecting the concerns of this.

On the contrary, religion connects our preparation for Heaven, with an honourable diſcharge of the duties of active life.—It is aſſociated in the imagination with all that is lovely and uſeful,—with whatſoever things are true, are juſt, are pure, are lovely, are of good report,—wherever there is any virtue,—and wherever there is any praiſe.

Religion

Religion is rather a matter of ſentiment than reaſoning. The important and intereſting articles of faith are ſufficiently plain. Our attention ſhould be fixed on theſe, and not ſuffered to meddle with controverſy. For there we are plunged into a chaos, from which we never ſhall be able to extricate ourſelves. It ſpoils the temper, and has no good effect on the heart.

All books, and all converſation that tend to ſhake our faith, on thoſe great points of religion which ſhould ſerve to regulate our conduct, and on which our hopes of future and eternal happineſs depend, ſhould be avoided.

We ſhould never indulge ourſelves in ridicule on religious ſubjects, nor give countenance to it in others, by ſeeming diverted with what they ſay. This, to people of good breeding, will be a ſufficient check. It is not neceſſary to go further than ſcripture for our religious opinions.

We ſhould embrace thoſe we find clearly revealed, and never perplex ourſelves about ſuch as we do not underſtand, but treat them with ſilent and becoming reverence.

RELIGIOUS

RELIGIOUS REFLECTION.

If there be any impreſſion which man is formed by nature to receive, it is religion.—As ſoon as his mind opens to obſervation he diſcerns innumerable marks of his dependent ſtate;—he finds himſelf placed, by ſome ſuperior power, in a vaſt world, where the wiſdom and goodneſs of the Creator are conſpicuous on every ſide.

The magnificence, the beauty, the order of nature, excite him to admire and adore. When he looks up to the omnipotent hand which operates throughout the univerſe, he is impreſſed with reverence!—when he receives bleſſings which he cannot avoid aſcribing to divine goodneſs, he is prompted to gratitude.

Tribes of men, without policy, or laws, or cities, or any of the arts of life are diſcovered; but no where without ſome form of religion. In every region we behold the proſtrate worſhiper, the temple, the altar, and the offering.

RESIGNATION.

IGNORANCE of good or evil ſhould determine man to follow providence, and reſign himſelf to God. Reſignation to his maker is one of the moſt important leſſons which can be given to man. He knows not what is good for himſelf in the future periods of life; but God perfectly knows it; and if he faithfully ſerves him, he has reaſon to believe that God will always conſult it. Before him lies the whole ſucceſſion of events, which are to fill up man's exiſtence. It is in his power to arrange, and model them at his pleaſure.

Amidſt the agitations of deſire, and the perplexities of doubt, there is one fixed point of reſt. By this let man abide; and diſmiſs his anxiety about things uncertain and unknown. He ſhould acquire an intereſt in divine favour; and he may ſafely ſurrender himſelf to the divine adminiſtration. When tempted to repine at his condition he ſhould reflect whether he would have been happier in any other ſtation.

He

He ſhould not be too particular in his petitions to heaven concerning his temporal intereſt, but ſuffer God to govern the world according to his own plan; and only pray, thathe would beſtow what his unerring wiſdom ſees to be beſt for him. On the whole he ſhould follow wherever his providence leads; comply with whatever he requires, and leave all the reſt to him.

RIDICULE.

THE fatal fondneſs for indulging a ſpirit of ridicule, and the injurious and irreparable conſequences which ſometimes attend the too ſevere reply, can never be condemned with more aſperity than it deſerves. Not to offend is the firſt ſtep towards pleaſing. To give pain is as much an offence againſt humanity as againſt good breeding; and ſurely it is as well to abſtain from an action becauſe it is ſinful, as becauſe it is impolite.

A man of ſenſe and breeding will ſometimes join in the laugh, which has been raiſed at his

expenſe by an ill-natured repartee; but if it was very cutting, and one of thoſe ſhocking ſorts of truths, which as they ſcarcely can be pardoned even in private, ought never to be uttered in public. He does not laugh becauſe he is pleaſed, but becauſe he wiſhes to conceal how much he is hurt; and will remember it, as a treat of malice, when the whole company ſhould have forgotten it as a ſtroke of ridicule.—Even women are ſo far from being privileged by their ſex to ſay unhandſome or cruel things, that it is this very circumſtance which renders them intolerable. When the arrow is lodged in the heart, it is no relief to him who is wounded to reflect, that the hand which ſhot it was a fair one.

SELF COMMUNION

AS recommended by men of virtue and true piety, is religious recollection. It is to commune with ourſelves, under the character of ſpiritual and immortal beings; and to ponder thoſe paths of our feet which are leading us to eternity.—It is to bring home to our ſouls the internal, authorative ſenſe of God, as of a ſovereign

reign and a father; to contemplate what is displayed of his perfections.—It is to realize the preſence of the ſupreme Being, ſo as to produce the moſt profound veneration,—and to awaken the earneſt deſire of as near an approach, as our nature will permit, to that great fountain of happineſs and life.

By this the pious man walks among the various ſcenes of nature as within the precincts of a great temple, in the habitual exerciſe of devotion. And from hence, when his thoughts have been thus employed, he returns to the world like a ſuperior being. He carries into active life, thoſe pure and elevating ſentiments, to which the giddy crowd are ſtrangers. A certain odour of ſanctity remains upon his mind, which, for awhile at leaſt, will repel the contagion of the world.

As he views the world with the eye of a chriſtian he will ſee, that however men appear to move and act after their own pleaſure, they are nevertheleſs retained in ſecret bonds by the Almighty; and all their operations rendered ſubſervient to the ends of his moral government.—He will behold him puniſhing the ſinner by means of his own

iniquities; from the trials of the righteous bringing forth their reward; and to a ſtate of ſeeming univerſal confuſion preparing the wiſeſt and moſt equitable iſſue.—While the faſhion of this world is paſſed faſt away, he will diſcern the glory of another ariſing faſt to ſucceed it.—He will behold all human events; our grief and our joys,—our love and hatred,—our character and our memory, abſorbed in the ocean of eternity; and no traces of our preſent exiſtence left, except its being for ever well with the righteous, and ill with the wicked.

SILENCE.

SILENCE is one of the great arts of converſation, as allowed by Cicero himſelf, who ſays, "there is not only an art but an eloquence in it," and this opinion is confirmed by a great modern, Lord Bacon. For a well-bred woman may eaſily and effectually promote the moſt uſeful and elegant converſation, without ſpeaking a word. The modes of ſpeech are ſcarcely more variable than the modes of ſilence.

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The ſilence of liſtleſs ignorance, and the ſilence of ſparkling intelligence, are perhaps as ſeperately marked, and as diſtinctly expreſſed, as the ſame feelings could have been by the moſt unequivocal language. A woman, in a company where ſhe has the leaſt influence, may promote any ſubject by a profound and invariable attention; which ſhews that ſhe is pleaſed with it; and by an illuminated countenance, which proves ſhe underſtands it.

Attention is the moſt flattering encouragement in the world to men of ſenſe and letters, to continue any topic of inſtruction, or entertainment, they happen to be engaged in. It owed its introduction perhaps to accident, the beſt introduction for a ſubject of ingenuity, which, though it could not have been formally propoſed without pedantry, may be continued with eaſe and good-humour; but which will be frequently and effectually ſtopped by the liſtleſsneſs, inattention, or whiſpering of ſilly girls; whoſe weakneſs betrays their ignorance, and whoſe impatience expoſes their ill-breeding.

SINCERITY.

SINCERITY is the baſis of every virtue. The love of truth, as we value the approbation of heaven, or the eſteem of the world, ſhould be cultivated.—In all our proceedings it will make us direct and conſiſtent.—Ingenuity and candour poſſeſs the moſt powerful charm; they beſpeak univerſal favour, and carry an apology for almoſt every failing.

The path of truth is a plain and ſafe path.—It ſupplies us with an openeſs of character which diſplays a generous boldneſs, neceſſary to diſtinguiſh youth.——To give an early preference to honour above gain when they ſtand in competition;--to deſpiſe every advantage, which cannot be attained without diſhoneſt arts;—to brook no meanneſs,—and ſtoop to no diſſimulation, are the indications of a great mind, the preſages of future eminence and diſtinction in life.

At the ſame time, this virtuous ſincerity is perfectly conſiſtent with the moſt prudent vigi-

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lance and caution.—It is oppoſed to cunning, not to true wiſdom.—It is not the ſimplicity of the weak and improvident, but the candour of an enlarged and noble mind; of one who ſcorns deceit, becauſe he accounts it both baſe and unprofitable; and who ſeeks no diſguiſe, becauſe he needs none to hide him.

SLOTH.

NOTHING is ſo oppoſite to the true enjoyment of life, as the relaxed and feeble ſtate of an indolent mind. Sloth is ſo inconſiſtent with both ſoundneſs of mind and body, that it is harder to determine whether it be a greater foe to virtue, or to health and happineſs.—Inactive as it is in itſelf, its effects are fatally powerful.—Though it appear a ſlowly flowing ſtream, yet it undermines all that is ſtable and flouriſhing.—It not only ſaps the foundation of every virtue, but pours upon us a deluge of crimes and evils.—It is like water, which firſt putrifies by ſtagnation; and then ſends up noxious vapors, and fills the atmoſphere with death.

Idleneſs is the certain parent both of guilt and ruin which ſhould be avoided.—Under this are included, not mere inaction only, but all that circle of trifling occupations, in which too many ſaunter away their youth; perpetually engaged in frivolous ſociety, or public amuſements;—in the labour of dreſs, or the oſtentation of their perſons.

Amuſements, youth requires. It were vain—it were cruel, to prohibit them. But, though allowable as the relaxation, they are moſt culpable as the buſineſs of the young. For they then become the gulph of time, and the poiſon of the mind.—They foment bad paſſions—they weaken the manly powers—they ſink the native vigour of youth into contemptible effeminacy.

SOBRIETY OF MIND,

ITS NECESSITY.

SOBRIETY of mind is one of thoſe virtues, which the preſent condition of human life ſtrongly inculcates. The uncertainty of its enjoyments,

joyments, checks preſumption; the multiplicity of its dangers, demands perpetual caution.

Moderation,—vigilance,—and ſelf-government, are duties incumbent on all; but eſpecially on ſuch as are beginning the journey of life. For the whole ſtate of youthful views and paſſions, is adverſe to ſobriety of mind.—The ſcenes which preſent themſelves at our entering upon the world, are commonly flattering.—Whatever they be in themſelves, the lively ſpirits of the young gild every opening proſpect.—The field of hope appears to ſtretch wide before them. Pleaſure ſeems to put forth its bloſſoms on every ſide.—Impelled by deſire, forward they ruſh with inconſiderate ardour:—prompt to decide and to chaſe;—averſe to heſitate or to enquire;—credulous, becauſe untaught by experience;—raſh, becauſe unacquainted with danger;—headſtrong, becauſe unſubdued by diſappointment.

In human actions there is a right and wrong.—Thoſe who are born with the ſame advantages of fortune, are not all equally proſperous in the courſe of life.—Some of them, by wiſe and ſteady conduct, attain diſtinction in the world, and paſs their days with comfort and honour;

honour;—others, of the ſame rank, by mean and vicious behaviour, forfeit the advantages of their birth,—involve themſelves in much miſery,—and end in being a diſgrace to their friends, and a burden on ſociety. Early, then, we may learn, that it is not on the external condition in which we find ourſelves placed; but on that part on which we are to act, that our welfare or unhappineſs,—our honour or infamy depend.

When beginning to act that part, it is of the greateſt moment to regulate our plan of conduct, with the moſt ſerious attention before we have yet committed any fatal or irretrievable errors.—If, inſtead of exerting reflection for this valuable purpoſe, we deliver ourſelves up, at ſo critical a time, to ſloth and pleaſure;—if we refuſe to liſten to any counſellor but humour, or to attend to any purſuit except that of amuſement;—if we allow ourſelves to float looſe and careleſs on the tide of life, ready to receive any direction which the current of faſhion may chance to give us—the ſad conſequences of ſuch indiſcretion will extend to us:—we cannot attain ſucceſs without preparation, and eſcape dangers without precaution.—Happineſs

pineſs will not grow up to us of its own accord, and ſolicit our exceptance, when to the reſt of mankind, it is the fruit of long cultivation, and the acquiſition of labour and care.—We ſhould not deceive ourſelves with ſuch arrogant hopes.

Whatever be our rank, providence will not, for our ſakes, reverſe its eſtabliſhed order. But, by tempering the vivacity of youth with a proper mixture of ſerious thought, we may enſure cheerfulneſs for the reſt of life; whilſt by delivering ourſelves up at preſent to giddineſs and levity, we lay the foundation of laſting heavineſs of heart.

SOLITUDE.

SOLITUDE is the hallowed ground which religion hath, in every age, choſen for her own.—There her inſpiration is felt, and her ſecret myſteries elevate the ſoul.—There, falls the tear of contrition;--there, riſes towards heaven the ſigh of the heart;—there, melts the ſoul with all the tenderneſs of devotion, and pours

pours itſelf forth before him who made, and redeemed it.

The great and worthy,—the pious and the virtuous, have ever been addicted to ſerious retirement. Refined and enlarged minds leave the world behind them,—feel a call for higher pleaſures,—and ſeek them in retreat.

But a total ſecluſion from the world, is ſo far from being the perfection of religion, that it is no other than the abuſe of it.—Yet there will be neither conſiſtency in the conduct, nor dignity in the character, of one who ſets apart no ſhare of time for meditation and reflection.

If we wiſh that reaſon ſhould exert her native power, we muſt ſtep aſide from the crowd into the cool and ſilent ſhade.—It is there that with ſober and ſteady eye, ſhe examines what is good and evil, what is wiſe or fooliſh, in human conduct;—ſhe looks back on the paſt, and forms plans, not for the preſent moment only, but for the whole of life.

Man cannot diſcharge any part of his duty aright, who never ſuffers his paſſions to cool—

and

and his paſſions cannot cool, who is engaged without interruption in the tumult of the world. This inceſſant ſtir may be called the perpetual drunkenneſs of life. It raiſes that eager fermentation of ſpirit which will ever be ſending forth the dangerous fumes of raſhneſs and folly.

Whereas, he who mingles religious retreat with worldly affairs, remains calm and maſter of himſelf—he is not whirled round, and rendered giddy by the agitation of the world, but comes forth with manly tranquility, fortified by principles which he has formed, and prepared for whatever may befal.—For he who wiſhes for an effectual cure of the wounds which the world can inflict, ſhould retire from intercourſe with men, to intercourſe with God.—When he enters into his cloſet, and ſhuts the door, let him ſhut out at the ſame time all intruſion of worldly care, and dwell among objects divine and immortal: for celeſtial inhabitants quarrel not.—For amongſt them there is neither ingratitude, nor envy, nor tumult; concord and tranquility reign for ever.—From ſuch objects, upon the mind of the pious man, there beams a pure and enlivening light; there is diffuſed over his heart a holy calm.—his agi-

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tated ſpirit reaſſumes its firmneſs, and regains its peace.—The world ſinks in its importance, and the load of mortality and miſery loſes almoſt all its weight.—The diſturbances and alarms, ſo formidable to thoſe who are engaged in the tumults of the world, ſeem to him like thunder only rolling afar off.

Beſides, it is alſo neceſſary to prepare us for a life to come. For breathing habitually a contagious air, how certain is our ruin, unleſs we ſometimes retreat from this peſtilential region, and ſeek for proper correctives of the diſorders which are contracted there?—Religious retirement both abates the diſeaſe, and furniſhes the remedy.—It leſſens the corrupting influence of the world; and it gives opportunity for better principles to exert their power.

THE STUDY OF MAN.

THE life of man is a mixed ſtate full of uncertainty and viciſſitude, of anxieties and fears.—For no man's proſperity on earth is ſtable and aſſured—hence no ſtudy, to a thoughtful

ful mind, can appear more important than how to be ſuitably prepared for the misfortunes of life, ſo as to contemplate them in proſpect without diſmay; and, if they muſt befal, to bear them without dejection.

Throughout every age, power has endeavoured to remove adverſity to a diſtance.—Philoſophy has ſtudied when it drew nigh, to conquer it by patience,—and wealth has ſought out every pleaſure that can compenſate or aleviate pain.

But religion has been no leſs attentive to the ſame important object.—The defence which it provides is altogether of an internal kind.—It is the heart, not the outward ſtate, which it profeſſes to guard, by affording the diſtreſſed that ſecurity and peace, which ariſe from a belief of divine protection.—It opens to them ſources of conſolation which are hidden from others.—By that ſtrength of mind with which it endowes them, it ſets them upon a rock, againſt which the tempeſt may violently beat, but cannot ſhake: for it prepares the mind for encountering with fortitude, the moſt ſevere ſhocks of adverſity.

READING AND STUDY.

READING, unleſs perverted, as the beſt things may be, anſwers many excellent purpoſes beſide the great leading one; and is, perhaps the ſafeſt remedy for diſſipation.

The woman who dedicates a portion of her leiſure to *uſeful* reading, feels her mind in a conſtant progreſſive ſtate of improvement, whilſt the mind of a diſſipated female is continually loſing ground.—An active ſpirit rejoiceth, like the ſun, to run his daily courſe; while indolence, like the dial of Ahaz, goes backwards.

As for ſtudy, we may venture to aſſert, that next to religious influences, it is the moſt probable preſervative of the virtue of young perſons.

Thoſe who cultivate letters, have rarely a ſtrong paſſion for promiſcuous viſiting, or diſſipated ſociety; ſtudy therefore induces a reliſh for domeſtic life, the moſt deſirable temper in the world for women.

Study,

Study, as it reſcues the mind from an inordinate fondneſs for gaming, dreſs, and public amuſements, is an œconomical propenſity; for a lady may read at a much leſs expenſe than ſhe *can play at cards.*—As it requires ſome application, it gives the mind an habit of induſtry; as it is a relief againſt that mental diſeaſe, which the French emphatically call *ennui*, it cannot fail of being beneficial to the temper and ſpirits: in that moderate degree, it is to be underſtood, in which ladies uſe it;—as an enemy to indolence, it becomes a ſocial virtue;—as it demands the full exertion of our talents, it grows a rational duty; and when directed to the knowledge of the ſupreme Being, and his laws, it riſes into an act of religion.

PASSIVE TAMENESS OF SPIRIT, AND UNLIMITED COMPLIANCE.

PASSIVE tameneſs which ſubmits without ſtruggle, to every encroachment of the violent and aſſuming, forms no part of Chriſtian duty, but is deſtructive of general happineſs and order.

Unlimited

Unlimited complaiſance which, on every occaſion, falls in with the opinions and manners of others, is ſo far from being a virtue, that it is itſelf a vice, and the parent of many vices.—It overthrows all ſteadineſs of principle, and produces that ſinful conformity with the world, which taints the whole character.

In the preſent corrupted ſtate of human manners always to aſſent and to comply, is the very worſt maxim which can be adopted. It is impoſſible to ſupport the purity and dignity of Chriſtian morals, without oppoſing the world on various occaſions, even though we ſhould ſtand alone.

TEMPERANCE.

TEMPERANCE in pleaſure is eſſentially neceſſary to be obſerved, particularly by youth, that they may beware of that rock on which thouſands, from race to race, continue to ſplit. The love of pleaſure, natural to man in every period of his life, glows at this age with exceſſive ardour.—Novelty adds freſh charms, as yet,

to

to every gratification.—The world appears to ſpread a continual feaſt;—and health, vigour, and high ſpirits invite them to partake of it without reſtraint. In vain are they warned of the latent danger.—The old, when they offer their admonitions, are upbraided with having forgot that they once were young. And yet, to what do the counſels of age, with reſpect to pleaſure, amount? They may all be comprized in few words, not to hurt ourſelves, and not to hurt others by our purſuit of pleaſure, and thoſe will be fully effected by temperance. Within theſe bounds, pleaſure is lawful, beyond them it becomes criminal, becauſe it is ruinous.

Hence by this virtue we are not called to renounce pleaſure, but to enjoy it in ſafety.—Inſtead of abridging it, we are exhorted to purſue it on an extenſive plan; we have meaſures propoſed for ſecuring its poſſeſſion, and for prolonging its duration.—As we conſider ourſelves not only as ſenſitive, but as rational beings;—not only as rational but ſocial;--not only as ſocial but immortal; whatever violates our nature in any of theſe reſpects cannot afford true pleaſure.

Have we not found that in the courſe of criminal exceſs, pleaſure was more than compenſated

ſated by ſucceeding pain? Have we not from every habit, at leaſt, of unlawful gratification, found ſome thorn ſpring to wound us; ſome conſequence to make us repent of it in the iſſue. We ſhould therefore avoid temptations, for which we have found ourſelves unequal, with as much care as we would ſhun peſtilential infection.

TRUE GENUINE SENTIMENT.

TRUE genuine ſentiment may be ſo connected with the virtue of action, as to beſtow on it its brighteſt luſtre, and its moſt captivating graces. And enthuſiaſm under theſe circumſtanſtances is ſo far from being diſagreeable, that a portion is indiſpenſibly neceſſary in an engaging woman; but it muſt be of the heart, not of the ſenſes.—It muſt grow up with a feeling mind, and be cheriſhed by a virtuous education, not compounded of irregular paſſions and artificially refined by books of unnatural fiction, and improbable adventure.

But this dangerous merit cannot be too rigidly watched, as it is very apt to lead thoſe who poſſeſs

poſſeſs it into inconveniencies from which leſs intereſting characters are happily exempt. Strong ſenſibility may carry a very amiable temper into the moſt alarming extremes.—The taſtes of thoſe ſo actuated are paſſions.—They love and hate with all their hearts, and ſcarcely ſuffer themſelves to feel a reaſonable preference, before it ſtrengthens into a violent attachment.

When an innocent girl of this open, truſting, tender heart, happens to meet with one of her own ſex and age, whoſe addreſs and manners are engaging, ſhe is inſtantly ſeized with an ardent deſire to commence a friendſhip with her.—She feels the moſt lively impatience at the reſtraint of company and the decorums of ceremony.—She longs to be alone with her,—longs to aſſure her of the warmth of her tenderneſs,—and generally aſcribes to the fair ſtranger all the good qualities ſhe feels in her own heart, or rather all thoſe which ſhe has met with in her reading, diſperſed in a variety of heroines.—She is perſuaded that her new friend unites them all in herſelf, becauſe ſhe carries in her prepoſſeſſing countenance the promiſe of them all.

If hints of her defects are given, ſhe miſtakes the voice of diſcretion for the inſinuation of an uncharitable

uncharitable diſpoſition. At firſt ſhe liſtens to them with a generous impatience, and afterwards with a cold and ſilent diſdain, and deſpiſes them as the effect of prejudice, miſrepreſentation, or ignorance.

Yet this truſting confidence, this honeſt indiſcretion, is, at this early period of life, as amiable as it is natural; and will, if *wiſely* cultivated, produce, at its proper ſeaſon, fruits infinitely more valuable than all the guarded circumſpection of premature, and therefore artificial prudence. Nay, if the younger part of the ſex are ſometimes deceived in the choice of a friend, they enjoy even then an higher degree of ſatisfaction than if they never truſted.—For to be always clad in the burthenſome armour of ſuſpicion is more painful and inconvenient, than to run the hazard of ſuffering, now and then, a tranſient injury.

Theſe obſervations chiefly reſpect the inexperienced; for it is a certainty that women are capable of as faithful and as durable friendſhip as any of the other ſex. They can enter not only into all the enthuſiaſtic tenderneſs, but into all the ſolid fidelity of attachment.

GOVERNMENT

GOVERNMENT OF TEMPER.

EVERY human creature is ſenſible of the propenſities to ſome infirmity of temper, which it ſhould be his care to correct and ſubdue; particularly in the early period of life; elſe, when arrived at a ſtate of maturity, he may relapſe into thoſe faults which were originally in his nature, and which will require to be diligently watched, and kept under, through the whole courſe of life;—for the cultivation of an amiable diſpoſition is a great part of religious duty; ſince nothing leads more directly to the breach of charity, and to the injury and moleſtation of our fellow-creatures, than the indulgence of an ill temper.

With reſpect to a woman, the principal virtues and vices muſt be of a domeſtic kind.—Within the circle of her own family and dependents lies her ſphere of action—the ſcene of almoſt all thoſe taſks and trials, which muſt

determine her character and her fate here and hereafter.—The happineſs of her huſband, children, and ſervants, muſt depend on her temper; and it will appear, that the greateſt good or evil which ſhe may ever have in her power to do, may ariſe from her correcting or indulging its infirmities.

The greateſt outward bleſſings cannot afford enjoyment to a mind uneaſy and ruffled within. —A fit of ill humour will ſpoil the fineſt entertainment, and is as real a torment as the moſt painful diſeaſe.——Another unavoidable conſequence of ill temper, is the diſlike and averſion of all who are witneſſes to it; and, perhaps, the deep and laſting reſentments of thoſe who ſuffer from its effects.

We all, from ſocial and ſelf-love, earneſtly deſire the eſteem and affection of our fellow-creatures; and indeed our condition renders them ſo neceſſary to us, that the wretch, who has forfeited them, muſt feel deſolate and undone—deprived of all the beſt enjoyments and comforts the world can afford—and given up to his inward miſery, unpitied and ſcorned.

Every

Every temper is inclined, in ſome degree, to paſſion, peeviſhneſs, or obſtinacy: we ſhould therefore always watch the bent of our nature, and apply remedies proper for the infirmities to which we are moſt liable.—The firſt is ſo injurious to ſociety, and ſo odious in itſelf, that men who give way to it render themſelves, not only diſguſting, but dangerous:—hurried on by the violence of rage, they break through the bounds of decorum—deſtroy the order of civil ſociety—diſregard truth—ſacrifice juſtice—and diſgrace, as well as offend, the dignity of their Creator.

In a female character, one ſhould think that ſhame alone would be ſufficient to preſerve a young woman from becoming a ſlave to it; for it is as unbecoming her character to be betrayed into ill behaviour by paſſion, as by intoxication; and ſhe ought to be aſhamed of the one, as much as the other.—Gentleneſs,—meekneſs,—and *patience*, are her peculiar diſtinctions, and *an enraged woman is one of the moſt diſguſting ſights in nature.*

The placid countenance—the mild deportment—and a ſmooth addreſs, are ſtrong incentives to juſt admiration, and to honeſt praiſe.—

But theſe perfections all fall victims to that monſter paſſion.—It behoves us therefore to retire from ſuch an occaſion of ſin,—and wait till we are cool, before we preſume to judge of what has paſſed.

By accuſtoming ourſelves thus to conquer and diſappoint our anger, we ſhall, by degrees, find it grow weak and manageable, ſo as to leave our reaſon at liberty.—We ſhall be able to reſtrain our tongue from evil, and our looks and geſtures from all expreſſions of violence and ill-will.

Pride, which produces ſo many evils in the human mind, is the great ſource of paſſion.—Whoever cultivates in himſelf a proper humility,—a due ſenſe of his own faults and inſufficiences,—and a due reſpect for others, will find but ſmall temptation to violent or unreaſonable anger.

Whenever, therefore, we feel ourſelves highly enraged, we ſhould ſuſpect ourſelves to be in the wrong, and reſolve to ſtand the deliberate deciſion of our own conſcience before we caſt

upon

upon another the puniſhment which is perhaps due to ourſelves.—This ſelf-examination will, at leaſt, give us time to cool, and, if we are juſt, as it ſhould be our chief aim to be ſo, will diſpoſe us to balance our own wrong with that of our antagoniſt, and to ſettle the account with him on equal terms.

There are many who acquire the character of ill-temper, when in reality they merit not the ſeverity of the accuſation; and this ariſes merely from their mode of replication, or their manner of interrogating—as they are generally and unfortunately attended with a ſpecies of tartneſs on every trivial occaſion.—This indicates to common obſervers a degree of petulance, and ſeems to take its origin from a jealouſy, or rather fear of their own conſequence being degraded or injured in ſome reſpect.—This ſhould be carefully avoided, for the very appearance of peeviſhneſs, is ungraceful and painful.

The fretful man, though he injures us leſs, diſguſts us more than him who is paſſionate:—becauſe he betrays a low and little mind,—intent on trifles,—and engroſſed by a paltry ſelf-

love, which knows not how to bear the apprehenſion of any inconvenience. It is ſelf-love, then, which we muſt combat, when we find ourſelves aſſaulted by this infirmity; and by voluntarily enduring inconveniences, we ſhall habituate ourſelves to bear them with eaſe, and good humour, when occaſioned by others.

We ſhould endeavour, by denying ourſelves now and then innocent indulgences, to acquire a habit of command over our paſſions and inclinations, particularly ſuch as are likely to lead us into evil; and abſtract our minds from that attention to trifling circumſtances, which uſually creates this uneaſineſs.—Our minds ſhould, therefore, have always ſome objects in purſuit worthy of them, that they may not be engroſſed by ſuch, as are in themſelves ſcarce worth a moment's anxiety; yet from too minute and anxious attention ſeldom fail to produce a teazing,—mean—and fretful diſpoſition.

We ſhould ſubſtitute in their room the purſuit of glory and happineſs in another life.—Reading——reflection——rational converſation——and

above

above all, converſing with God, by prayer and meditation, would preſerve us from taking that intereſt in the little comforts and conveniences of our remaining days, which uſually gives birth to ſo much fretfulneſs in old people.

Notwithſtanding this is generally attributed to age, ſtill we often ſee the young—the healthy—and thoſe who enjoy the moſt outward bleſſings, inexcuſably guilty of it.—The ſmalleſt diſappointment in pleaſure, or difficulty in the moſt trifling employment, will put *wilful* young people out of temper, and their very amuſements becomes ſources of vexation and peeviſhneſs.—There is a degree of reſignation neceſſary even in the enjoyment of pleaſure,—we muſt be ready and willing to give up ſome part of what we could wiſh for, before we can enjoy that which is indulged to us.—The craving of reſtleſs vanity, the too conſtant companion of youthful boſoms, will endure a thouſand mortifications, which, in the midſt of ſeeming pleaſure, will ſecretly corode the heart; whilſt the meek and humble generally find more gratification than they expected, and return home pleaſed and enlivened from every ſcene of amuſe-

ment, though they could have ſtayed away from it with perfect eaſe and contentment.

Sulleneſs and obſtinacy, is, perhaps, a worſe fault of temper than either of the former—and, if indulged, may end in the moſt fatal extremes of ſtubborn melancholy—malice—and revenge. —The reſentment which, inſtead of being expreſſed, is paſſed in ſecret, and continually aggravated by the imagination, will in time become the ruling paſſion; and then, how horrible muſt be his caſe, whoſe kind and pleaſurable affections are all ſwallowed up by the tormenting, as well as deteſtable, ſentiments of hatred and revenge!

We ſhould not brood over reſentment, but ſpeak calmly—reaſonably—and kindly—then expoſtulate with our adverſary; and either reconcile ourſelves to him, or quiet our minds under the injury, we have ſuppoſed he has done us, by the principle of Chriſtian charity. —But if it appears we ourſelves have been the aggreſſors, we ſhould acknowledge our error fairly and handſomely;—a generous confeſſion oftentimes more than atones for the fault which requires it.

Truth

Truth and juſtice demand that we ſhould acknowledge conviction, as ſoon as we feel it, and not maintain an erroneous opinion, or juſtify a wrong conduct, merely from the falſe ſhame of confeſſing our paſt ignorance.—With a diſpoſition, ſtrongly inclined to ſulleneſs or obſtinacy, this may appear perhaps impracticable;—but by conſtant uſe the mind will gain ſtrength from the conteſt, and this internal enemy will by degrees be forced to give ground.

The love of truth, and a real deſire of improvement, ought to be the *only* motives of argumentation; and where theſe are ſincere, no difficulty can be made of embracing the truth, as ſoon as it is perceived.—To receive advice—reproof—and inſtruction properly, is the ſureſt ſign of a ſincere and humble heart,—and ſhews a greatneſs of mind, which commands our reſpect and reverence, while it appears ſo willingly to yield to us in ſuperiority.

We ſhould conſider, that thoſe who tell us of our faults, if they do it from motives of kind-

neſs, and not of malice, exert their friendſhip in a painful office; which muſt have coſt them as great an effort, as it can be to us to acknowledge the ſervice;—and if we refuſe this encouragement, we cannot expect that any one, who is not abſolutely obliged to it by duty, will a ſecond time undertake ſuch an ill requited trouble.

Exceſſive and ill-judged indulgence, ſeldom fails to reduce a woman to the miſerable condition of a humoured child, always unhappy from having nobody's will to ſtudy but its own.—The inſolence of ſuch demands for herſelf, and ſuch diſregard to the choice and inclinations of others, can ſeldom fail to make as many enemies as there are perſons obliged to bear with thoſe humours; whilſt a compliant—reaſonable—and contented diſpoſition, would render her happy in herſelf, and beloved by all her companions;—particularly by thoſe who live conſtantly with her.

Family friendſhips are the friendſhips made for us by an all-wiſe Providence—hence ought we to employ every faculty of entertainment—

every

every engaging qualification which we poſſeſs to the beſt advantage for thoſe, whoſe love is of the moſt importance to us;—for thoſe, who live under the ſame roof, and with whom we are connected in life, either by the ties of blood —or by the ſtill more ſacred obligation of voluntary engagement.—The *ſincere* and *genuine* ſmiles of complacency and love ſhould adorn our countenance.—That ready compliance—that alertneſs to aſſiſt and oblige, which demonſtrates true affection, muſt animate our behaviour, and endear our moſt common actions.—Politeneſs muſt accompany our greateſt familiarities, and reſtrain us from every thing that is really offenſive, or which can give a moment's unneceſſary pain.—Converſation, which is ſo apt to grow dull and inſipid in families, nay, in ſome to be almoſt wholly laid aſide, muſt be cultivated with the frankneſs and openeſs of friendſhip, and by the mutual communication of whatever may conduce to the improvement or innocent entertainment of each other.

All theſe qualifications, which cannot fail to render us pleaſing, will be the natural reſult of a well-governed temper, as it will derive plea-

ſure

ſure to itſelf, in proportion as it has the power of communicating it to others.—This diſpoſition of mind ſhould therefore be cultivated with the utmoſt care and diligence—the ſymptoms of that humour, againſt which all our artillery ſhould be levied, ſhould be minutely watched, and with a firm reſolution conquered as they riſe;—for a ſweet diſpoſition is its own reward, and is in itſelf eſſential to happineſs.

GOOD TEMPER,

ITS EFFECTS AND UTILITY.

A good natured man, whatever faults he may have, they will for the moſt part be treated with lenity;—he will generally find an advocate in every human heart;—his errors will be lamented, rather than abhorred;—and his virtues will be viewed in the faireſt point of light;—His good humour, without the help of great talents or acquirements, will make his company preferable to that of the moſt brilliant genius, in whom this quality is wanting—but with it, ſuch a brightneſs will be added to their luſtre, that all the world will envy and admire, whilſt his aſſociates will almoſt adore, and labour to imitate him.—In ſhort, it is almoſt impoſſible that we can be ſincerely beloved by any body, without this engaging property, whatever other excellencies we may poſſeſs;—but with it, we ſhall ſcarcely fail of finding ſome friends and favourers, even though we ſhould be deſtitute of almoſt every other advantage.

It is true we are not all equally happy in our diſpoſitions; but human virtue conſiſts in cheriſhing and cultivating every good inclination, and in checking and ſubduing every propenſity to evil.—If a man had been born with a bad temper, it might have been made a good one, at leaſt with regard to its outward effects, by education, reaſon, and principle: and though he is ſo happy as to have a good one while young, he muſt not ſuppoſe it will always continue ſo, if he neglects to maintain a proper command over it.—Power—ſickneſs—diſappointments—or worldly cares may corrupt, or embitter the fineſt diſpoſition, if they are not counteracted by reaſon and religion.—Hence theſe ſhould be ever exerted in the exigencies of life—they will teach us a becoming ſubmiſſion under all the accidents of our mortal ſtate, with which it is ſo variouſly chequered;—diveſt calamity of its ſevereſt ſting—make our enemies aſhamed of their perſecuting ſpirit—and cauſe us to ſmile even in the midſt of misfortune.

By good temper is not meant an inſenſible indifference to injuries—and a total forbearance from manly reſentment.—There is a noble and generous kind of anger, a proper and neceſſary

part

part of our nature which has nothing in it ſinful or degrading—We are not to be dead to this—for the perſon, who feels not an injury, muſt be incapable of being properly affected by benefits.—With thoſe, who treat us ill without provocation, we ought to maintain our own dignity—but whilſt we ſhew a ſenſe of their improper behaviour, we muſt preſerve calmneſs, and even good breeding,—and thereby convince them of the impotence, as well as injuſtice of their malice.

Generous anger does not preclude eſteem for whatever is really eſtimable, nor does it deſtroy good-will to the perſon of its object—or authorize any impeachment to reſt on the goodneſs of our diſpoſition:—It even inſpires the deſire of overcoming our enemy by benefits,—and wiſhes to inflict no other puniſhment than the regret of having injured one who deſerved his kindneſs:—It is always placable, and ready to be reconciled, as ſoon as the offender is convinced of his error; nor can any ſubſequent injury provoke it to recur to paſt diſobligations, which had been once forgiven.—The conſciouſneſs of injured innocence naturally produces dignity, and uſually prevents anger;—but if tempered

with

with the calmneſs of a quiet ſpirit, it ever riſes ſuperior to the oppreſſive hand of inſolence and cruelty.

EFFECTS OF VICE.

VICE by its natural influence on the temper tends to produce dejection under the ſlighteſt trials, and weakens that which only can ſupport mankind when thoſe viciſſitudes come.—For it is their mind which muſt then ſupport them; and their mind, by their ſenſual attachments, is corrupted and enfeebled—ſo that they have neither principles, nor temper which can ſtand the aſſault of trouble.

They have no principles which lead them to look beyond the ordinary rotation of events—and therefore, when misfortunes involve them, the proſpect muſt be comfortleſs on every ſide.—Strangers to all the temperate ſatisfactions of a good and pure mind—Strangers to every pleaſure except what was ſeaſoned by vice or vanity, their adverſity is to the laſt degree diſconſolate—From hence we may deduce the cauſes

to which we muſt aſcribe the broken ſpirits—the peeviſh temper,—and impatient paſſions that ſo often attend the declining age, or falling fortunes of vicious men.

VILLAIN.

HE climbs the ſteep rock, and treads on the edge of a precipice, in order to catch a ſhadow—He has cauſe to dread not only the uncertainty of the event which he wiſhes to accompliſh, but the nature alſo of that event when accompliſhed—He is not only liable to that diſappointment of ſucceſs, which ſo often fruſtrates all deſigns of men; but liable to a diſappointment ſtill more cruel, that of being ſucceſsful and miſerable at once.

Riches and pleaſure are the chief temptations to criminal deeds.—Yet thoſe riches, when obtained, may very poſſibly overwhelm him with unforeſeen miſeries.—Thoſe pleaſures may cut ſhort his health and life—And is it for ſuch doubtful and fallacious rewards, that the deceiver fills his mouth with lies, the friend betrays his

his benefactor, the apoſtate renounces his faith, and the aſſaſſin covers himſelf with blood!

Whoever commits a crime, incurs a certain evil for a moſt uncertain good—What will turn to his advantage in the courſe of this life, he cannot with any aſſurance know;—but this he may know, with full certainty, that he will draw upon his head that diſpleaſure of the Almighty, which ſhall cruſh him for ever.

The advantages of this world when obtained by criminal means carry a curſe in their boſom, nay even when innocently gained, are uncertain bleſſings.—To the virtuous, they are often no more than chaff—to the guilty they are always poiſon.

VIRTUE

VIRTUE AND PROSPERITY CONTRASTED.

THOSE ſituations which favour pleaſure are too generally adverſe to virtue.—Virtue requires internal government, and diſcipline; proſperity relaxes the mind, and inflames the paſſions:—virtue is ſupported by a regard to what is future—proſperity attaches us wholly to what is preſent—virtue checks our purſuits, which are the reſult of intemperance—refrains our deſires, and makes them flow in the calm tide of moderation:—proſperity encreaſes our evil propenſities——inflames our paſſions——and plunges us deep in the ſtream of riot and exceſs:—virtue is the ſovereign pilot which ſteers us into the harbour of true laſting pleaſure—proſperity is too apt to turn the helm to the port of ſenſual enjoyment—unites us too cloſely to the things of this world—and makes us eye the moment of our diſſolation with regret and horror.—The characteriſtics of virtue are modeſty and humility—the moſt common attendants upon proſperity are pride and preſumption; and often proves the motive of impiety.

VIRTUE.

VIRTUE

IS the univerſal charm: even its ſhadow is courted, when the ſubſtance is wanting.—It muſt be formed and ſupported, not by unfrequent acts, but by daily and repeated exertions, in order to its becoming vigorous and uſeful.—Great events give ſcope for great virtues; but the main tenour of human life is compoſed of ſmall occurrences—Within the round of theſe, lie the materials of the happineſs of moſt men; the ſubjects of their duty, and the trials of their virtue.

Whatever is to be our profeſſion, no education is more neceſſary to ſucceſs, than the acquirement of virtuous diſpoſitions and habits.—This is the univerſal preparation for every character, and every ſtation in life—Bad as the world is, reſpect is always paid to virtue.—In the uſual courſe of human affairs, it will be found that a plain underſtanding joined with acknowledged worth, contributes more to proſperity than the brighteſt parts without probity and honour.

Whether

Whether ſcience, or buſineſs, or public life, be our aim, virtue ſtill enters, for a principal ſhare, into all thoſe great departments of ſociety.

It is connected with eminence, in every liberal art;—with reputation, in every branch of fair and uſeful buſineſs;—with diſtinction, in every public ſtation. The vigour which it gives to the mind, and the weight which it adds to the character;—the generous ſentiment which it breathes;—the undaunted ſpirit which it inſpires;—the ardour of diligence which it quickens;—the freedom which it procures from pernicious and diſhonourable avocations, are the foundation of all that is high in fame, or great in ſucceſs among men.

Whatever ornamental or engaging endowments we poſſeſs, virtue is a neceſſary requiſite in order to their ſhining with proper luſtre—By whatever arts we may at firſt attract the attention, we can hold the eſteem, and ſecure the hearts of others, only by amiable diſpoſitions, and the accompliſhments of the mind—Theſe are the qualities whoſe influence will laſt, when the luſtre of all that once ſparkled and dazzled has paſſed away.

VOLUPTUARY.

VOLUPTUARY.

THE corrupted temper, and the guilty paſſions of the bad fruſtrate the effect of every advantage which the world confers on them—The world may call them men of pleaſure; but of all men they are the greateſt foes to pleaſure: from their eagerneſs to graſp, they ſtrangle and deſtroy it—riotous indulgence enervates both the body and the mind: ſo that in the midſt of his ſtudied refinement the voluptuary languiſhes.

Wherever guilt mingles with proſperity a certain gloom and heavineſs enter along with it. Vicious intrigues never fail to entangle, and embarraſs thoſe who engage in them;—beſides, the ſelfiſh gratifications of the bad are both narrow in their circle, and ſhort in their duration.

WIT.

WIT is the moſt dangerous talent we can poſſeſs.—It muſt be guarded with great diſcretion, and good nature, otherwiſe it will create many enemies.

Wit is perfectly conſiſtent with ſoftneſs and delicacy; yet they are ſeldom found united.—Wit is ſo flattering to vanity, that they who poſſeſs it become intoxicated, and love all ſelf-command.

Though it is the moſt captivating, yet it is the moſt dreaded of all talents: the moſt dangerous to thoſe who have it, and the moſt feared by thoſe who have it not. He who is grown rich without it, in ſafe and ſober dullneſs, ſhuns it as a diſeaſe, and looks upon poverty as its invariable concomitant.

The moraliſt declaims againſt it as the ſource of irregularity; and the frugal citizen dreads it more than bankruptcy itſelf: for he conſiders

it

it as the parent of extravagance and beggary. —The Cynic will aſk of what uſe is it? Of very little perhaps: no more is a flower garden, and yet it is allowed, as an object of innocent amuſement, and delightful recreation.

A woman who poſſeſſes this quality has received a moſt dangerous preſent, perhaps, not leſs ſo than beauty itſelf: eſpecially if it be not ſheathed in a temper peculiarly inoffenſive,— —chaſtiſed by a moſt correct judgment,—and reſtrained by more prudence than falls to the common lot.

This talent is more likely to make a woman vain than knowledge; for there is much more danger that that folly ſhould ariſe from the conſideration of what is our own, than of what we borrow.—But wit, like learning, is not near ſo common a thing as is imagined.—For flippancy, pertneſs, and impudence are often miſtaken for this brilliant quality; and people often imagine they are witty, only becauſe they are indiſcreet; and this makes the name of wit ſo cheap, while its real exiſtence is ſo rare.

But thoſe who happily poſſeſs this talent, cannot be too abſtinent in the uſe of it.—It often

often makes admirers, but never makes friends; and ſhe, who does not deſire friends, has a ſordid and inſenſible ſoul; but ſhe, who is ambitious of making every man her admirer, has an invincible vanity and a cold heart.

WOMAN.

THE prevailing manners of an age depend more than we are aware, or are willing to allow, on the conduct of the women; this is one of the principal things on which the great machine of human ſociety turns. Thoſe who allow the influence which female graces have, in contributing to poliſh the manners of men, would do well to reflect how great an influence female morals muſt alſo have on their conduct. How much then is it to be regretted, that women ſhould ever ſit down contented to poliſh, when they are able to reform: to entertain, when they might inſtruct; and to dazzle for an hour, when they are candidates for eternity!

In this land of civil and religious liberty, where there is as little deſpotiſm exerciſed over the minds, as over the perſons of women, they

have every liberty of choice, and every opportunity of improvement; and how greatly does this encreaſe their obligation to be exemplary in their general conduct, attentive to the government of their families, and inſtrumental to the good order of ſociety.

The woman who is at a loſs to find amuſement at home, cannot apologize for her diſſipation abroad, by ſaying ſhe is deprived of the benefit and pleaſure of books; and ſhe who regrets being doomed to a ſtate of dark and gloomy ignorance, by the injuſtice and tyranny of the men, complains of an evil which does not exiſt.

It is a certain truth, that women the moſt accompliſhed are ſure to acquire the univerſal admiration and eſteem of the world, if the improvement of the heart accompanies their thirſt of other knowledge:—and vanity, that idol of the ſex, be ſupplanted by modeſt humility.

Nothing delights men more than the ſtrength of underſtanding, when true gentleneſs of manners is its aſſociate:—United, they become irreſiſtible orators—bleſſed with the power of perſuaſion--fraught with the ſweetneſs of inſtruction making woman the higheſt ornament of human nature.

WORLD.

WORLD.

THE world is the great deceiver; whoſe fallacious arts it highly imports us to detect. But in the midſt of its pleaſures and purſuits, the detection is impoſſible. We tread as within an enchanted circle, where nothing appears as it truly is.—We live in deluſion, forming plans of imaginary bliſs.—We wander for ever in the paradiſe of fools—meditating in ſecret on the means of attaining worldly ſucceſs;—which acquired has ſeldom, in one inſtance, fulfilled our expectation;—but where we have reckoned moſt upon enjoyment, there have we generally found the leaſt.

It is too often conſidered as the only field of pleaſure; and beat over and over in queſt of joys unſubſtantial and tranſitory:—Pleaſed with the viſionary trifles which it affords, we forget the probationary ſtate of our exiſtence,—madly purſue what at beſt we cannot retain—barter our eternal welfare for vain ſhadows and empty ſhew;—and as if careleſs of the juſtice of God ſeem to regard not his threatened vengeance, but depend ſolely on the extent of his mercy; and diveſt ourſelves of the ſmalleſt right to demand our promiſed felicity.

RELIGIOUS WORSHIP.

THE expreſſions of thoſe affections under its various forms, are no other than native effuſions of the human heart. Ignorance may miſlead, and ſuperſtition may corrupt them, but their origin are derived from ſentiments that are eſſential to man.

Wherever men have exiſted, they have been ſenſible that ſome acknowledgment was due, on their part, to the Sovereign of the world; which Chriſtian revelation has placed in ſuch a light, as one ſhould think were ſufficient to overawe the moſt thoughtleſs, and to melt the moſt obdurate mind.

But religious worſhip, disjoined from juſtice and virtue, can on no account whatever find acceptance with the ſupreme Being.—Becauſe it is for the ſake of man that worſhip and prayers are required, that he may be rendered better, and acquire thoſe pious and virtuous diſpoſitions, in which his higheſt improvement conſiſts.

YOUTH.

YOUTH.

YOUTH is the ſeaſon of warm and generous emotions;—the heart ſhould then ſpontaneouſly riſe into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the diſcovery of tenderneſs and goodneſs.—In this ſeaſon we ſhould endeavour, upon rational and ſober enquiry, to have our principles eſtabliſhed, nor ſuffer them to be ſhaken by the ſcoffs of the licentious, or the cavils of the ſceptical.—No wantoneſs of youthful ſpirits, no compliance with the intemperate mirth of others, ſhould ever betray us into profane ſallies.

It ſhould not be barren of improvements, ſo eſſential to future felicity and honour.

This is the ſeed-time of life.—The character is now, under divine aſſiſtance, of our own forming; our fate is, in ſome meaſure, put into our own hands.—Nature is as yet pliant and ſoft—habits have not eſtabliſhed their dominion

—prejudices

—prejudices have not pre-occupied our underſtanding—the world has not had time to contract and debaſe our affections.—All our powers are more vigorous, diſembarraſſed and free, than they will be at any future period. Whatever impulſe we now give to our deſires and paſſions, the direction is likely to continue.—It will form the channel in which our life is to run; nay, it may determine its everlaſting iſſue.

Virtuous youth gradually brings forward accompliſhed and flouriſhing manhood; and ſuch manhood paſſes of itſelf without uneaſineſs, into reſpectable and tranquil old age.—But if youth be trifled away without improvement, manhood will be contemptible, and old age miſerable.—If the beginning of life has been vanity, its latter end can be no other than vexation of ſpirit.

DETACHED

DETACHED SENTIMENTS AND MORAL MAXIMS.

THE things in our own power, are in their own nature free, not capable of being countermanded or hindered; but thoſe that are not in our power are feeble, ſervile, liable to oppoſition, and not ours, but anothers.

When any frightful and diſcouraging imaginations aſſaults us, we ſhould harden ourſelves, and meet it boldly, with this reflection, that it is only our apprehenſion of things, and not the real nature of the things themſelves.

We ſhould, on all occaſions, reflect with ourſelves, of what nature and condition thoſe things are, that miniſter delight, or are uſeful and beneficial to us, and that we have a natural tendency for; and that theſe reflections may anſwer their end, we ſhould make them familiar, by

beginning at the ſlighteſt and moſt inconſiderable things, and ſo riſe to the higher and more valuable.

In every action we undertake, we ſhould conſider firſt with ourſelves, and weigh well the nature and circumſtances of the thing; nay, though it be a ſlight one repreſent to ourſelves what accident we may probably meet with, and determine to preſerve our minds and reaſon undiſturbed—by which means we ſhall be guarded againſt their diſagreeable effects; which never can be done, if we ſuffer every one to diſcompoſe us.

That which gives men diſquiet, and makes their lives miſerable, is not the nature of things as they really are, but the notions and opinions which they form to themſelves concerning them. —wherever therefore we meet with obſtructions and perplexities—and fall into them, let us be juſt, and not lay the blame where it is not due; but impute it all to ourſelves, and our prejudicate opinions.

We ſhould never be exalted with any excellence that is not properly our own.—We ſhould content

content ourſelves with making a right uſe of our own ideas, and when we manage theſe as we ought, we may be allowed to pleaſe ourſelves; for this is being exalted with ſome excellence that is properly ours.

Let us not trouble ourſelves with wiſhing that things may be juſt as we would have them; but well pleaſed that they ſhould be juſt as they are, then we ſhall live eaſy.

Upon every freſh accident we ought to turn our eyes inward, and examine how we are qualified to encounter it,—and prepare ourſelves to meet it with patience and reſolution—If we uſe ourſelves to theſe, by degrees no accident whatever will be able to ſurprize or ſubdue us.

Our conſtant care ſhould be to behave ourſelves in all the affairs of human life, with the ſame decency as at a public entertainment—If any thing be offered us, we ſhould receive it with modeſty; if it paſs by us, and be ſent to another, let us not withhold it from him, or keep what was not intended us; if it be not come down to us, let us not ſhew ourſelves eager nor

ſnatch at it greedily, but wait patiently till it comes to our turn.—In caſe of riches, honour, power or preferment, we ſhould manage ourſelves in the ſame manner: it will render us pleaſing to man, and acceptable to God.

The world we ſhould conſider as a theatre, that our parts in this play of life is determined by the poet; upon him it muſt depend whether we ſhall act a long or ſhort one; whether our characters ſhall be high or low;—if therefore he aſſigns us that of a beggar, we muſt be careful to humour it well;—if a cripple—or a prince—or a private obſcure man, and whatever it be, we muſt make the beſt of it.—The playing of the parts commendably depends on ourſelves—the giving them out, and chooſing the actors is not ours but another perſon's.

It is always in our power to come off conquerors, provided we will never engage in any combats, but ſuch whoſe ſucceſſes will be determined by our own choice.

If we ſee any perſon advanced to an eminent ſtation of honour and power, or any other kind of

of proſperity, we ſhould avoid being preſently ſurprized with a falſe idea of his condition, nor raſhly pronounce him happy;—for if all the happineſs and tranquillity of our minds depend upon things within our own power, there can be no room for envy or emulation.

When any man reviles or ſtrikes us we ſhould conſider that it is not the tongue that gives us the opprobrious language, or the hand that deals the blow that injures or affronts us; but it is our own reſentment of it, as an injury or affront, that makes it ſuch to us; the provocation is entirely owing to our own apprehenſions which ſwells us into revenge.

It is neceſſary to keep all thoſe calamities, of which mankind are moſt afraid, conſtantly before our eyes, and let them be familiar to our minds; but above all, death ſhould be ever preſent there;—it is an excellent remedy againſt baſe and mean thoughts, and a powerful reſtraint to all immoderate deſires.

If we reſolve to make wiſdom and virtue the ſtudy and buſineſs of our lives, we muſt be ſure

to

to arm ourſelves beforehand againſt all the inconveniencies and diſcouragements that are like to attend this reſolution.—We ſhall meet with many ſcoffs and much deriſion—but let us not be affected, or ſupercilious; only ſtick cloſe to whatever we are in our judgment convinced is virtuous and becoming—and conſider this as our proper ſtation aſſigned by God, which we muſt not quit upon any terms; and remember, that if we perſevere in goodneſs, thoſe very men who derided us at firſt, will afterwards turn our admirers;—but if we give way to their reproaches, and are vanquiſhed by them, we ſhall render ourſelves doubly, and moſt deſervedly ridiculous.

If we ever happen to accommodate ourſelves to the humour of the world, for the ſake of reputation and applauſe;—we ſhould take notice that it is below a philoſopher:—and therefore content ourſelves upon all occaſions with really being what we would be thought—but if we will need be thought ſo too, we ſhould deſerve our own good opinion: that will be ſufficient.

If we obſerve ſome other perſon more careſſed than ourſelves;—invited to entertainments when we

we are left out;—ſaluted before we are taken notice of;—thought more proper to adviſe with, and his counſel followed rather than ours;—we ſhould conſider whether theſe reſpects paid to him are good things, or evil;—if they deſerve to be eſteemed good, this ought to be matter of joy to us;—but if they be evil, how unreaſonable is it to be troubled becauſe they have not fallen to our ſhare.

We ſhould conſider with ourſelves ſeriouſly, what figure is moſt fit for us to make in the world; and then fix upon a method and rule in order hereunto: which we ſhould be ſure to obſerve nicely, both at home alone, and abroad in company.

One of our principal rules ſhould be ſilence;—and when we diſcourſe, confine ourſelves to ſuch ſubjects as are neceſſary, and expreſs our ſenſe in as few words as poſſible. Loquacity is a moſt impertinent intruder on ſociety; and many uſeleſs words, though the pride of the ſpeaker, the deſtruction of his conſequence,— an unpardonable infringement on the laws of good-breeding,—and a fatigue to his auditors.

Whenever

Whenever we happen into company, where we have authority, and influence enough to do it, we ſhould try to change the diſcourſe if uninſtructive, unentertaining, or offenſive, and bring it to becoming ſubjects :—but if we are among people of another temper, ſuch as will not endure reſtraint or reproof, then it behoves us to hold our own tongues.

Loud laughing is a mark of ill-breeding—laughing at our own jokes, too oft the effect of ignorance :—we ſhould not indulge even in laughing at all but upon few occaſions, and then it ſhould not be much.

If poſſible we ſhould avoid ſwearing altogether, it is vulgar and impious—but if we cannot do that abſolutely, we ſhould be ſure to decline it as much as is in our power.

All public entertainments and mixed companies without they are calculated to produce innocent amuſement, improve the underſtanding, or poliſh the manners, ſhould be declined :—but if any extraordinary occaſion calls us to them, we ſhould keep a ſtrict guard upon ourſelves,

leſt

leſt we ſhould be infected with rude and vulgar converſation; for though a man be never ſo clear himſelf, yet, by frequenting company that are tainted, he will of neceſſity contract ſome pollution from them.

Uſe and neceſſity ſhould be the rule of all the proviſions we make for the body—we ſhould chooſe meat and drink—apparel—houſe—and retinue of ſuch kinds, and in ſuch proportions as will moſt conduce to theſe purpoſes.—but as for all beyond this, which miniſters to vanity and luxury, let us retrench and deſpiſe.

To render us truly amiable, in the ſight of the juſt and virtuous, nothing, however it may be laughed at by the diſſolute, contributes ſo much to that end as chaſtity,—but how perfect ſoever ours may be, the conceit of this ſhould not make us troubleſome to others, that are more frail; nor ſhould we be too laviſh in either reproving their failings, nor in commendation of our own virtue.

If we happen to be told at any time, that another perſon hath ſpoken ill of us, we ſhould never

never trouble ourſelves to confute the report, or excuſe the thing without being publicly called forth, and the preſervation of character makes it neceſſary;—but rather put all up with this reply,—that we have ſeveral faults beſides that, and if he had known us more, he would have ſpoken worſe.—

In familiar converſations with our friends and acquaintance, we ſhould never make it our buſineſs to entertain the company with tedious narratives of ourſelves, or our own affairs—The exploits by which we have ſignalized ourſelves,—the ſucceſſes we have obtained,——the dangers we have encountered—or the afflictions we have undergone, may be very agreeable ſtories for us to tell; yet they will not be equally ſo for others to hear.

It will not become us to render ourſelves the common buffoon, and be always trying to make a company laugh; for this is a nice and very tickliſh thing, exceeding apt to degenerate into vice and folly—and he that only ſtudies men's diverſion, ſhall be ſure at the ſame time to loſe their reſpect.

Of

Of all kinds of diſcourſe, none is more unſafe, —none more deſpicable than that which breaks in upon modeſty and good manners.—Wherever therefore any perſon flies out into obſcenity, if ſuch a liberty dare be taken, we ſhould reprove him publicly, and put a ſtop to his lewd converſation;—but if that cannot conveniently be done, yet at leaſt we may do ourſelves the juſtice to diſapprove it; and by forbearing to join with him—by bluſhing for him—and by chiding looks, let all the company ſee plainly, that we deteſt his filthy ribaldry.

When the idea of any pleaſure ſtrikes our imagination, as we muſt on other occaſions, ſo ſhould we in this, eſpecially ſtand upon our guard, and not ſuffer ourſelves to be hurried away with the impetuous torrent;—we ſhould not run eagerly upon enjoyment, nor improve the thought into action;—but take time to conſider, and let that time be employed in making a juſt computation between the duration of the pleaſure, and that of the repentance ſure to follow it; and then we ſhall not fail to check our inclinations, and chide ourſelves for indulging them in any degree at all.

When

When upon mature deliberation we are perſuaded a thing is fit to be done—let us do it boldly, and not affect privacy in it, nor concern ourſelves at all what impertinent cenſures, or reflections the world may paſs upon it; for if the thing be juſt and innocent, it is fooliſh to ſtand in fear of thoſe, who will themſelves do ill in cenſuring and condemning what we do well.

If we take upon us a character above our capacity, we fall into a twofold inconvenience; —firſt, to miſcarry in what we have undertaken; and then to loſe the opportunity of undertaking ſomewhat elſe, more proportionable to our abilities, in which we might have come off with honour.

In all the affairs of human life, we ſhould take care not to hurt our mind, or offend our judgment; and this rule, if cautiouſly obſerved in all our deportment, will be a mighty ſecurity to us in all our undertakings, and prevent us from being injured by folly, or aggreived by impetuoſity.

At the age of fourteen women begin to be courted and careſſed; then they think that the recommending themſelves to the affections of the men is the only buſineſs they have to attend to; and ſo preſently fall to tricking—to dreſſing—and practiſing all the little engaging arts peculiar to their ſex: in theſe they place all their hopes, as they do all their happineſs in the ſucceſs of them:—But they ſhould underſtand, that there are other attractives much more powerful than theſe; that the reſpect we pay them, is not due to their beauty, ſo much as to their modeſty, and innocence, and unaffected virtue: and that theſe are the true,—the irreſiſtible charms, ſuch as will make the ſureſt and moſt laſting conqueſts.

There is no ſurer ſign of ſtupidity, and want of ſenſe, than to trifle away a great deal of time in things relating to the body, as to be long at exerciſe—or at meals—or drinking—or in the other functions of nature. For we ought to look upon all that is done to the body as things by the by, and the improvement of the ſoul, as that which challenges our time, and is the true and main end, and buſineſs of our lives.

We

We ſhould never profeſs ourſelves philoſophers, nor talk much of rules and wiſe obſervations among the ignorant and vulgar—but let our rules be ſeen in our practice—nor ſhould we be ſollicitous in making a ſhew of our erudition, or boaſt of our learning, it raiſes the envy of the illiterate—diſguſts the modeſt—gives us the character of oſtentatious, and loads us with general odium.—Nay, if we happen in converſation with ignorant and common men, though they themſelves ſtart a diſcourſe concerning ſome point in philoſophy, we ſhould forbear joining with them in it; for when men are forward to vent their notions, it is a ſhrewd ſign they are not well digeſted.—We ſhould rather labour to approve the excellence of our doctrines to the world, not by diſputes and plauſible harrangues, but by digeſting them into practice, and growing ſtrong in virtue.

THE END.

Printed by C. ETHERINGTON, No. 3,
Peterborough-Court, Fleet-Street.

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